W Baldwin 150 5th Av

Zion's Herald

Wednesday, January 11, 1899

FIND out the people who are the friends of Christ. Read books about Him. Find how He spoke, how He lived, what He lived for, how He died, and what He died for. Faith cometh by hearing, and you will find as certainly as anything that an irresistible passion will rise within you. . . . You say to me, "Give me details about Him." I cannot do that, for time is passing. Read Ullmann, read "Ecce Homo," read any of the recent great biographies of Christ. Can you not spend thirty minutes of your life in getting to know the Perfect Man? Go home and take up the best of all the lives, the exquisite biographies by simple, honest men, the authors of the New Testament. Begin with Matthew; and if you don't run aground before the end of the fifth chapter, I shall be astonished. You cannot help yourselves. You read a few verses, and you fall hopelessly in love with a Man you have so far neglected. Slowly the knowledge comes into character, and that is changed in turn into the same image. . . . Then you lisp, "My Lord and my God;" then you know His Divinity.

This is not a sudden change. . . . You won't find this life in Christ in these meetings; no sensation revival and sweep and all done. Today and tomorrow will be the same, generally speaking, because the evolution of a life is a gradual process. Start in a moment. Be born now; but grow like unto Him, and be changed in time into His image, for the kingdom of God cometh without observation.

— HENRY DRUMMOND.

HOW TO BREAK THE HEARTS OF MEN

REV. J. W. LEWIS.

HE that would break the hearts of men must break his heart over men. There is no path to the spiritual glory of the soul's resurrection with Jesus but by the way of Gethsemane and Calvary, and he that would lead men there must first have gone there himself. If he would make others feel, he must needs himself feel. Would he trouble the consciences of those that hear him, he must know first what it means to be "troubled in spirit." Would he work in others a godly sorrow for sin, he must himself at times be "exceeding sorrowful."

Such a man will never be a "time-server;" nor will he be satisfied with superficial work. He will lead the trembling sinner to Christ; but when once there, he will let Christ and the Holy Spirit do their own work. There will be no lead-pencil conversions under such a ministry. Such a man of God will be honest with souls. He will not be afraid to speak the plain truth to those whom he must meet in the judgment. He will not feel it necessary to persuade the seeker after God that his case is all right before he has even repented, and thus send him out an unregenerated man professing godliness. His ministry will not lumber the church with a hoard of baptized sinners. On the contrary, he will stay and pray, and mingle his tears with those of the penitent, and with him "agonize to enter in at the strait gate," conscious that "many shall seek to enter in, and shall not be able." He does not expect birth without labor. He does not believe a man can be converted before he has been convicted, or that he can be saved until he feels that he is lost. He is not afraid of *feeling* in religion; he does not ridicule the old-fashioned idea of "getting through," but believes in it with all his heart. He has no confidence in the flesh, and therefore "regards not the persons of men." However rich, or cultured, or fashionable they may be, he only sees them as perishing in their sins except that Jesus sets them free.

He is not troubled with doubts about inspiration, the divinity of Christ, the personality of the devil, or the future punishment of the wicked. He only sees before him a poor awakened sinner, struggling between life and death, and down by his side he kneels — not to tell him to believe that he is saved, or to raise his hand if he believes, and then to get up and tell the people; but rather to lead him further in if he can, to induce him to pray, to persuade him to surrender, to point him to Christ. He looks for signs of the Spirit's leadings, and when at last he sees them, he faithfully watches the struggle until the seeker become oblivious to all surroundings and is shut in with God. Now watch. See the lights and shadows chase each other over his face. Now he seems to have almost reached the goal; now a struggling doubt intervenes. Hold on, brother, you are almost there! Ah! he takes hold again. He will not be discouraged. There is more than life depending upon the issue. Already he has had a taste of heavenly joy, and it is sweeter than honey. Now look! See that light in his face. It is growing brighter. Is he saved? Not yet. Wait. See. His very soul is on wings. He is flying to the cross. The supreme moment has come. Faith sees "Jesus only," and lo! the current of salvation is turned on, and the lamp of life is burning in his soul. Glory! He is able to sing, —

> "'Tis done, the great transaction's done,
> I am my Lord's and He is mine."

See his face shine. He does not look like the same man. How happy he is! Hear him sing. His very voice is changed. Every saint rejoices with him, and all the bells of heaven ring. Sinners look on as he stands before them a "new creature in Christ Jesus." A heavenly light is shining in his heart, and a holy joy is flooding his soul. How others long to know what he knows! Some are resolved to try. Everybody goes away from the meeting feeling that something truly wonderful has happened.

Brethren, you may make out your dainty programs, lay your beautiful little plans, appoint your smart committees, read your pretty announcements, and distribute your bordered circulars and gilt-edged pasteboards, but I will take a single conversion like that away down on "Mud-run Alley," and draw a bigger crowd than you can get together with all your high-toned manipulations in the cathedral on "Fifth Avenue." May Almighty God, whom we serve, bring us all back to this solemn business!

We cannot regain the old-time revival power until Methodist pastors are willing to be their own evangelists. I do not object to evangelists under present conditions, if they are the right kind and are responsible to somebody. Some one must do this work, but it looks serious when a great church, which has hitherto turned its energies particularly toward these things, has at last put the great bulk of this great business into the hands of a few specialists.

Bethel, Me.

The words of praise bestowed upon Hood's Sarsaparilla by those who have taken it prove the merit o the medicine.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Treaty of Peace Announced

The President has transmitted to the Senate the full text of the treaty of peace, and it has been given wide circulation. There were no surprises in it, for the country had already been informed of its principal features. Its text is clear, its language simple and dignified, and it does not seem as if it were hard to understand. It was promptly referred to the committee on Foreign Affairs, three of whose members helped to make it, and there can be no reasonable doubt that they will report it favorably to the Senate. It will be confirmed in its entirety, if the predictions of those who are supposed to have gaged the sentiment of the Senate may be trusted.

Great Britain Rules the Soudan

At a reception given to the Soudanese sheikhs and notables at the house of Lord Kitchener at Omdurman, the British diplomatic agent, pointing to the British and Egyptian flags, served this notice to them and to the world at large: "For the future you will be governed by the Queen and the Khedive. The sole representative of the two governments will be the Sirdar [Kitchener] in whom both the Queen and the Khedive have the fullest confidence. No attempt will be made to govern the country from Cairo, still less from London." There was no mention of the Sultan's name, according to the dispatches, and because of this it is inferred that his power will no longer be recognized. Lord Cromer promised perfect religious freedom, a moderate and just taxation, and an impartial administration of the Moslem sacred law. No more significant utterance than this has been made in the Soudan since the beginning of the Christian era.

India's New Viceroy

Last Friday Lord Elgin, the retiring viceroy of India, delivered the reins of government into the hands of Lord Curzon of Kedleston. The royal warrant was read in the great council room at Calcutta, national salutes were fired, and Curzon's authority over a population of three hundred million people of India became an established fact. The term of a viceroy is four years, and few viceroys have ever gone out to rule over that great country under happier auspices. It is true the difficulties surrounding him are grave, but his thorough knowledge of the country, and the distinguished ability he has shown in places of lesser importance, have given him a prestige which is of inestimable value to him. It will not be forgotten that this young man has an American wife whose influence for the good of the country will be no small contribution to the success of its new ruler.

Reforming the Consumer

Prominent ladies in New York have been making quite a determined opposition against "sweat-shop" work. This is the work carried on in tenement houses by sub-contractors for clothing. It is now announced that a considerable number of manufacturers have agreed to dispense with these contractors and have the work done on their own premises, in clean and well-lighted rooms, provided those interested in abolishing the sweat-shops will agree to pay the increased price for the goods. It is to be hoped they will; it is to be feared they will not. When the people who buy any kind of goods are ready to pay a fair price for them, and their readiness is known, there will be no further need of societies for abolishing a great many evils against which the American people wage war. The consumer makes the price. It is the money in the pocket of the consumer that every manufacturer is seeking. The consumer is the responsible party, and reform must begin with him. As long as the consumer demands "bargains" and cheap goods, the poor must suffer to meet that demand.

Irish Local Self Government

Last spring the British Parliament passed an act doing away with the overmastering power of grand juries in local affairs throughout Ireland, and instituting district councils, and other local bodies, for the management of lesser matters of legislation and police regulation. This act took effect at the beginning of the present year, and the interest it has excited, and the lines in which the excitement runs, are both exceedingly promising. Candidates for the councils are basing their claim for votes solely on what they will be able to do for the good of the people whose representatives they desire to be. There is almost an entire absence of party lines, and a hopeful separation of national and local issues. The landed interests have heretofore controlled about all the functions of local government through the grand juries, and the influence of the masses of the people was of the smallest kind. The Irish people now have an opportunity to overcome the English prejudice against a division of authority between Parliament and independent legislative bodies, and to refute the theories that they are less capable of self-government than the English or the Scotch. The outcome of this first step towards home rule for Ireland will be watched with much interest on both sides of the Atlantic.

Municipal Management of Public Affairs

People in the United States seem to be afraid of the municipality. As a city grows in wealth and importance its powers are shorn in two directions: First the State comes in to regulate matters strictly local; then the private corporation seizes the productive utilities and proceeds to divide their revenues. All this pauperizes the municipality and forces an increase of taxation because of a misdirection of what are properly municipal revenues. It is pretty generally agreed that the water-works should be under the control of the city, although this is not always the case. It is rarely agreed that the gas-works are as properly controlled by the city as the water-works. Very few cities in this country have risen to the ownership of transportation facilities. Now the revenues from gas, water, transportation and electric lights are a very considerable proportion of the resources of the municipality. The ownership of these would in many cases give better service and materially reduce taxation. But because such ownership is called by the unpleasant-sounding name of "Socialism," people fear to commit themselves to it. It is for this reason that the inauguration of a Socialistic mayor at Haverhill has attracted so much attention. One reads his message in vain to find anything specially startling or heterodox. He is evidently sobered by his new responsibilities, but his message rings clear and strong.

Establishing Victory by Education

Four months after the overthrow of the Khalifa at Omdurman the civilization of the Soudan was begun in earnest. At the request of Lord Kitchener $500,000 was raised in England to endow a Gordon Memorial College at Khartoum. Last Thursday Lord Cromer, the British diplomatic agent in Egypt, laid its foundation-stone. The college is to teach agriculture, engineering, and other subjects eminently practical, and the instruction is to be in the Arabic language. No attempt will be made to Anglicize the Soudanese, but the stress will be placed on preparing a people for self-govern-

ment. The chief men of the native population gave earnest attention to the address of Lord Cromer; and while it would be too much to say that they are prepared to accept his plans for them, they showed no signs of seriously opposing them.

Railways in Receivers' Hands

In April, 1894, twenty per cent. of the railway mileage of the United States was in the hands of receivers. There were no less than 210 corporations, embracing 36,619 miles, that were being managed by the courts, through receivers. On the 1st of January, 1896, this amount had fallen to seventeen per cent. of the mileage; on the 1st of January, 1898, to nine per cent.; but at the beginning of 1899 only six per cent. remained in the hands of receivers. At the beginning of 1898 the aggregate capital stock and funded debts under the courts was $818,286,677, being one-thirteenth of the entire railway stocks and bonds of the country. At the close of the year this amount had been reduced to $568,261,144, or only one-twentieth of the railroad values. Several large railway corporations — such as the Baltimore & Ohio with over 2,000 miles of road, the Cape Fear & Yadkin Valley with 333 miles, and the Columbus, Hocking Valley & Toledo with 323 miles — are soon to be taken from the courts. This will reduce the mileage so held to about four per cent. of the total, and that is the lowest percentage for many years. There is no better evidence of prosperity than results such as these.

The Prevention of Disease

The Jenner Institute of Dublin has received a gift of $1,250,000 to institute and maintain a thorough search to determine the causes, nature and prevention of disease. Already the researches in bacteriology have given both a new impulse and a new direction to medicine. In fact, the introduction of antiseptic treatment may almost be called revolutionary. The average of human life has been increased through public sanitation, which itself is of comparatively modern origin. If these discoveries can be supplemented by an antiseptic treatment of the healthy so that disease germs shall find no place to fructify, we shall have made a marvelous advance. Within the realm of attainable knowledge no inquiry promises such wide-reaching results as this. In no other field can science hope to win so much for the good of mankind.

Tyson the Farmer

There recently died in Sydney, N. S. W., one of the largest real-estate owners in the world. His name was Tyson, and he began as a mower at four dollars a week. To the very end of his life he was a plain farmer. He worked hard every day; he never wore a white shirt in his life; never owned a pair of gloves; never washed himself with anything but sand; and never ate any food except the coarsest kind. Although he accumulated $25,000,000, he cared nothing for money, never gave away any, and made no provision for the distribution of his enormous wealth after his death, although he was unmarried. With a sturdy purpose that never relaxed, he set out "to fight the desert." He looked upon it as a foe to be conquered. To bring water to the arid wastes of semi-tropical New South Wales, to cause the grass to spring and the corn to grow — this was his mission. More than half a million acres passed into his hands, all showing his magic touch. He leased land by the thousands of square miles, and found his highest delight in making them fertile. No doubt his life was narrow, but the work he did is second to none that has ever been done in the Southern Hemisphere; and it is surely entitled to as much credit as that given to specialists whose mission can touch but a few of their kind. He was a victor in his own chosen field of conquest, and as such will long be honored.

The Tinplate Trust

It was announced late last week that the price of tinplate had been advanced twenty-five cents a box. That is the third chapter in the revised history of tinplate. The first chapter was promulgated when the people were urged to vote for more protection in order that this promising industry might be developed. The second chapter was some few removes from the first, but it consisted in the announcement early in December, 1898, that the tinplate manufacturers had formed a gigantic trust with a capital of $50,000,000; of which amount $10,000,000 (estimated to pay six per cent. annual dividends) was to be given to the promoters of the scheme. In order to pay seven per cent. on the preferred stock and six per cent. on the common stock, it will be necessary to secure profits to the amount of $2,940,000. The new corporation promptly closed about twenty tinplate mills. The annual output of those now operated by it amounts to eight million boxes of one hundred pounds each. An increase of twenty-five cents a box means an instant profit of two million dollars. All this in direct and explicit violation of laws which forbid such combinations. Doubtless there will eventually be found some way by which the courts can reach these illegal conspiracies to create and maintain monopolies, but there is no prospect of such a happy result.

More Gold Than Ever Before

The director of the mint at Philadelphia keeps tally of the probable amount of gold in the United States. Of course there is no means by which it is possible to ascertain the actual amount, and all that can be said is that his estimates are the most reliable of any that come to us. The gold actually in possession of the United States Treasury, the assay offices, the clearing houses and the national banks, is a matter of record; but the holdings of these institutions do not represent more than two-thirds the total amount believed to be in our possession. The estimates of foreign countries are also to be received with considerable allowance. Bearing these facts in mind, the director estimates that there is now in this country $910,000,000 in gold. The same authority informs us that the largest sum of gold held in the United States in any previous year was $705 000,000, which was the estimate for 1888. The present stock of gold in the principal countries of Europe and Australasia is $2,875,000,000. It is said that the increase in these countries, and in the United States, since 1873, amounts to $1,500,000,000.

North Carolina on the Retrograde

North Carolina is a State with rich prospects. Nature designed that this should be a great State. Her progress since the Civil War has been satisfactory, in the main, to all those who wish her well. The disturbances at Wilmington last fall were unfortunate symptoms, but it was hoped that they were largely local in their character, and it was claimed that they were caused not by Negroes, but by bad Negroes. This hope falls in the light of the legislation just proposed in the State legislature. A bill has been introduced requiring all railroads in the State to provide separate cars for white and colored passengers. That is bad enough, but the other bill strikes a blow at the common schools that will prove fatal. It provides that all taxes raised from the white people for the support of schools shall be expended for white schools, and that the colored people must pay for their own schools. This, of course, will reduce the number of weeks in the school year for colored children to almost nothing, as the colored people pay but ten per cent. of the school tax. Were it proposed in New England that only those who had children to send to school should pay any tax for the support of schools, there would be a wave of indignation from Quoddy Head to Narragansett Pier.

From Toleration to Reciprocation

It is one of the most hopeful of all the hopeful signs of the times that Christians of all denominations have an increasing respect for honest differences of opinion in religious matters. Denominational fences are not high enough to restrain any who wish to seek new fields, and it may as well be assumed that when people remain with some particular denomination it is because they have reasons of their own. Fully recognizing this fact, a call has been issued in New York for a State Conference to discuss means and methods of distinctly Christian work. It is signed by representative leaders of the principal Protestant Churches and also by several Jewish ministers and laymen. The call intimates that toleration in religion is the best fruit of the last four centuries, and that the twentieth century ought to mark an advance to the noble position of reciprocation in religion and interreligious co-operation. This is the "attitude of men open-minded, spiritual and loving enough to acknowledge that there is truth to be learned from, as well as offered to, neighbors." A great deal of good that is now left undone waits for the time when all churches in the same neighborhood shall join hands in a new brotherhood. Should the proposed con-

ference prove successful, an attempt will be made to have biennial sessions thereafter.

Fast Time Across the Continent

A train left New York on Sunday, Jan. 1, at 9.15 in the evening, to make a record run across the continent. It was the first of the Oriental mail service which is designed to reduce the present schedule by thirteen hours. Its progress has been watched with great interest from start to finish. It was reported 35 minutes late at Albany, and 69 minutes late at Buffalo; but over the Lake Shore Road the lost time was more than made up, and the train arrived at Chicago two minutes ahead of the schedule. It reached San Francisco at 8.15 Thursday evening, exactly on time, having made the run across the continent in 97 hours and 55 minutes. This shows an average speed of 37.2 miles an hour, including all transfers and stops. A division of the train reached Portland, Ore., in 95 hours and 55 minutes, which was the schedule time. Another division reached Seattle, Wash., at 12.45 A. M., Friday. This was three hours and forty-five minutes behind time.

Abdur Rahman Khan

It is reported that Abdur Rahman Khan, Amir of Afghanistan, is sick, and that his sickness is unto death. On general principles it may be set down that he is nothing of the kind. The report may have been circulated to prepare those interested in his domain for news of his death, or to provide an excuse for an advance movement either on the part of Russia or Great Britain. Afghanistan is a trifle smaller than Texas. It has no foreign relations with other Powers except the Government of India. Its trade with India amounts to about $190,000 annually, but the Amir receives an annual subsidy from that country of just double that amount. He is supposed to collect from his subjects an annual revenue of about two million dollars, and his army is composed of 60,000 men. His country lies on the northwest frontier of India, and is bounded on the north by the Russian provinces and dependencies in Central Asia. When he dies, Russia will be on hand with unusual promptitude. When the political exigencies appear to demand his death, he will not live long. It is for reasons such as these that the announcement of his illness excites so much attention.

Laborer's Lien on Cities and Towns

By the decision of Judge Wentworth, a laborer who performs work on a city street can maintain an action against the city or town, in case he is not paid by the contractor who employs him. That means that if the city lets out certain work on the streets to a contractor who fails, the laborer can collect his wages of the city. This is said to be the first time such a decision has ever been made. It is a far-reaching and most important one. If it be upheld, in case of appeal, there will be some hesitancy in letting contracts to lowest bidders, since all the men employed can look to the city for payment of their wages. The point was raised in the construction of a new street not yet accepted by the city. The work was taken away from the contractors and finished by the day. The superintendent of streets refused to permit the payment of the balance due the contractors on the ground that there was not money enough to finish the work. The men entered suit against the city and Judge Wentworth decided in their favor. It is an old principle of law that the builder of a house has a lien on it, but it is quite a new principle that such a lien may be enforced in the case of a street.

No Feudalism in the United States

The Pullman Palace Car Company was chartered to build cars. It not only did this, and did it well, but it built a town, called Pullman, on 350 acres of land which is now within the limits of Chicago. This town contains 2,000 brick residences, churches, schools, public library, market-house and hotel. The land and every building on it is the exclusive property of the company. The Supreme Court recently decreed that these vast and multiplied interests are illegal and that they must be abandoned. The Company has accepted the decision as final and closed the suit. This will put an end to the anomaly of a city within a city, and by so much restrict the operations of this mammoth trust. All the property will be sold at public auction to the highest bidder, but as far as possible preference will be given to the present occupants who are all employees of the Company. Pullman was once held up as a model town. In some respects it was, but it never was a success except as an investment for the Company. People early grew tired of the rigid orthodoxy of an enforced improvement, on theoretical lines, without any reference to individual preferences. It was comfortable, it was healthy, it afforded the most for the money, but it was not American, and it deserved the death which was long since foretold even by the uninspired prophet.

Proclamation to the Filipinos

On the 21st of December the President telegraphed to General Otis, the Military Governor of the Philippines, a proclamation which was given to the press of the United States on the 5th inst. Briefly recapitulating the facts of recent occurrence, the proclamation declares that the rights of sovereignty and the responsible obligations of government over these islands are now vested in the United States, and that the military government maintained in the city, harbor and bay of Manila is to be extended with all possible dispatch to the whole group. The President declares that his object is to rid the people of misgovernment, to protect them in the enjoyment of their rights, and to promote the general welfare. The existing laws and customs of the Filipinos are to be maintained as far as they are compatible with an enlightened civilization, and the largest possible degree of self-government is to be accorded to them. In all cases the natives are to be preferred in the administrative work, and every effort will be made to assist them in the discharge of their duties. The Filipinos are familiar with a system devised for the enrichment of the Spanish governors; they are asked to help inaugurate a system designed solely for the welfare of the governed. It is a model document, broadly conceived and concisely stated. There can be no doubt that its general acceptance would be of immense and lasting benefit to the islands.

Filipinos Recalcitrant

Hardly was the ink dry on the printed copies of the President's proclamation, which General Otis struck off at Manila, when Aguinaldo issued a manifesto to which he gave immediate and extensive circulation. In this he declared that he had never agreed to recognize the sovereignty of America over the Philippines, but that from first to last he regarded the forces of the United States as his allies in his attempt to overthrow the sovereignty of Spain. He protests "in the name of the Deity" against the intrusion of the American Government, and calls upon all his followers to work together with force for absolute independence. To what extent his call will be heeded is very largely a matter of conjecture. That it is possible for him to make trouble is undoubtedly true. It is equally true that he probably will make considerable trouble. If the better class of inhabitants can be persuaded to await further developments, and General Otis shall prove that he has the good judgment of Admiral Dewey, there can be no question of the final outcome. After so many years of misrule, the Filipinos have very little idea of good government, and it is a matter of extreme difficulty to convince them that the government of any white man can be made even tolerable.

Situation at Iloilo

With but meagre reports from the island of Panay, it is plain that the situation is extremely critical. The American men-of-war and the transports remain in the harbor of Iloilo, while the insurgents declare that no Americans shall land under arms, and that the instant a shot is fired from the ships they will burn the town. General Miller has held more than one conference with the leaders, but he has not succeeded in moving them from their purpose. At no time have the insurgents shown a conciliatory spirit, and if the latest advices are to be trusted, the first attempt to land troops will precipitate a conflict. Business is entirely suspended in the city, barricades are erected in the streets, buildings are said to have been deluged with kerosene, ready for the torch at a minute's notice. The foreign residents fled to the men-of-war for refuge several days since, and the acting United States consul is on board the Newport, General Miller's flagship. The German cruiser Irene and the British cruiser Bonaventura are in the harbor for the protection of German and British subjects. General Miller is showing rare patience, for the situation is extremely trying to the troops confined to the transports day after day with no prospect of immediate relief. Admiral Dewey still remains at Manila, and the naval forces are under the command of Capt. Dyer of the Baltimore who, in naval parlance, is the senior officer present.

"PAST FEELING"

LESCHETIZKY of Vienna is conceded even by his rivals to be one of the greatest, if not absolutely the greatest, teacher of piano playing in the world. Paderewski, Slivinski, Sieveking, were his enthusiastic pupils. There is one event in his life that is very significant and instructive to the Christian pupil. He was for many years a distinguished virtuoso performer upon the piano, and his annual tours were notable triumphs. But, ten years ago, after playing one evening at Frankfort, he decided never to play as a performer again, and he has never done so. This is the way he tells the story at the conclusion of his evening at Frankfort: "The people shouted and cheered, and it was a real triumph. But I felt nothing at all in my heart, and it made me very sad. And when I got to my hotel I sat in a chair and thought about this instead of dressing for a banquet in my honor. And when the people summoned me to the banquet I excused myself and did not go, for I was too sad. And that night I resolved that since I could no longer feel what I played, I would never play again, and I never have."

Does not this experience of the great pianist come home with painful force to many disciples of Jesus Christ? Our churches are full of silent members. The years come and go, and their voices are not heard. What is the reason? They no longer speak because they no longer feel. The love which once so warmed the soul that it involuntarily rushed to the lips for expression, is not felt; they cannot speak that which they do not feel. Paul, in writing to his once favorite church at Ephesus, describes a certain class, "who, being past feeling," had lapsed into their heathen practices. And it is noticeable that the divinely illuminated Revelator, in pointing out the infirmities of the church at Ephesus, confirms Paul's diagnosis in saying: "Nevertheless I have somewhat against thee, because thou hast left thy first love."

There is no calamity so great as to lose the freshness and enthusiasm of our love to God in Jesus Christ. The musician was inexpressibly sad when he no longer felt the thrill of his harmonies in his own soul; but this is only a suggestion of the greater deprivation to the Christian who has lost the power to feel the love of his Lord.

BACK TO THE ACTS OF THE APOSTLES

A CRITICAL observer of the spirit and thought of the times recently said in our hearing: "There is no longer any place for the advance of Christianity by conversion, but only by education. Gradual appropriation, evolution and development are eliminating the supernatural and the new birth." He rightly interpreted the trend of the hour, but very incongruous seem his statements when tested by the history of the early church as related in the Acts of the Apostles. What a strange grouping of phrases occurs in those first chapters: "Ye shall receive power after that the Holy Ghost is come upon you;" "Filled with the Holy Ghost;" "And the Lord added to the church daily such as should be saved." These are characteristic declarations. There is nothing to be found in this history concerning the appropriation and adoption of Christianity by education. Peter preaches a sermon to a great multitude, and this is the gist of it: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And we are informed, as the result of that plain, searching sermon: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

But what a confirmation of the fact that the conquests of Christianity are to be made through conversions is found in the account of the conversion of the jailer and his entire household. Nothing can be added to the brief but dramatic report of the event: He "came trembling, and fell down before Paul and Silas . . . . and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. . . . and was baptized, he and all his, straightway."

In the nineteenth chapter of the Acts of the Apostles there is a reference to a class of disciples very closely akin to a large contingent found in the Christian churches of today. At this point we read: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." The sequel to this peculiar event is found in the fact that Paul believed that these disciples were lacking the supreme essential and credential of the Christian life, and he was too faithful to leave them in the destitute condition in which he found them. He expounded the word of truth to them as he *knew it*, and they believed and were baptized. "And when Paul had laid his hands upon them, the Holy Ghost came on them." Very simple, plain and unmistakable is the language of this book of the Acts of the Apostles. It is the story of supernaturalism, of the Holy Ghost manifested through saved men in the salvation of the multitude. It is revivalism, profound and overwhelming; not mechanical and worked up by men, but normal, God's own way and process, through His promised Spirit, of converting the unsaved. Men may be saved by the gradual appropriation of Christian truth, by the modern process of Christian education and assimilation. Important conquests are made, and very much more than is commonly realized is being quietly accomplished in this way; but no faithful student of the Acts of the Apostles and of the history of the Methodist Episcopal Church will adopt the educational process as the only, or indeed the best, way. In these days of special evangelistic services in our churches our ministers and membership will do well to go back to the history of the Apostolic Church for edification, instruction and inspiration. Especially let each make personal Paul's searching question: "Have ye received the Holy Ghost since ye believed?"

FIFTY-FIVE THOUSAND STUDENTS

THE report for the past year of the World's Student Christian Federation, just issued by its genial and accomplished general secretary, Mr. John R. Mott, of New York city, shows that this great movement of young men is making most encouraging progress. The Federation binds into one body 1,212 student associations, with an aggregate membership of 55,350. These members belong to all branches of the church of Christ, all the great races of mankind, and are found in about nine hundred centres of learning. Twenty-four countries were represented at its conference last summer in Germany. Its objects are, to unite students' Christian movements throughout the world, to collect information regarding the religious condition of students, to lead them to become disciples of Christ, to deepen their spiritual life, and enlist them in the work of extending Messiah's kingdom universally.

Excellent advance in all these directions has been made during the three years since the Federation was formed (by the union of eleven national and international student movements), and especially during the past year. Mr. Mott reports over thirty student conferences held during the year, with an aggregate attendance of about 5,500 delegates. He says that, "taking the world as a whole, probably more students entered the Christian life last year than during any preceding year." The number of Bible classes has greatly increased. So has the missionary interest and activity in the universities. There were probably 3,000 students last year in mission study classes; fully 1,600 volunteers have sailed to foreign fields; other thousands are waiting to go; and still other thousands who will stay as home pastors have had their missionary zeal much quickened. The Cleveland missionary convention, with its 2,300 delegates, was the greatest student conference ever held. There are now fourteen periodicals published bearing on the Christian life and work of students. The total number of pamphlets and books issued in connection with the movement is a little over one hundred, thirty-three of them being sent out within the past year. There are sixty-six secretaries in the world who are devoting all or a large part of their time to promoting organized Christian work among students, of which number sixteen have begun operations the past year.

These facts and figures are certainly most cheering. It cannot be doubted that the possibilities before this united student movement are very great. Its existence is one of the very best signs of the times. Already it has favorably affected the condition of things both in

the Christian and the heathen world, and still larger results are sure to be accomplished by it. We most heartily bid it Godspeed.

Governor-Elect Roosevelt's English

As a model of clear and forceful English Governor Roosevelt's first article in the series upon the "Rough Riders" in the January *Scribner's* is notable. He plunges at once into the very heart of his subject, and tells his story with a naturalness and freshness that are very fascinating. His characterizations of his men are especially refreshing, as is seen by the following sentences: "They were a splendid set of men, these Southwesterners — tall and sinewy, with resolute, weather-beaten faces, and eyes that looked a man in the face without flinching. . . . Four were or had been Baptist or Methodist clergymen — and proved first-class fighters, by the way. . . . One of the gamest fighters and best soldiers in the regiment was Pollock, a full-blooded Pawnee. He had been educated, like most of the other Indians, at one of these admirable Indian schools which have added so much to the total of the small credit account with which the white race balances the very unpleasant debit account of its dealings with the red. Pollock was a silent, solitary fellow — an excellent penman, much given to drawing pictures. When we got down to Santiago he developed into the regimental clerk. I never suspected him of having a sense of humor until one day, at the end of our stay in Cuba, as he was sitting in the adjutant's tent, working over the returns, there turned up a trooper of the First who had been acting as a barber. Eyeing him with immovable face, Pollock asked in a guttural voice: 'Do you cut hair?' The man answered 'Yes,' and Pollock continued: 'Then you'd better cut mine,' muttering in an explanatory soliloquy: 'Don't want to wear my hair long like a wild Indian when I'm in civilized warfare.'" In this realistic fashion he puts a large number of his peculiar comrades before his readers.

Are We to Fraternize?

In the HERALD of Dec. 21 appeared an editorial entitled, "Now Practice Fraternity," in which we urgently advised that an understanding be reached by the two Methodisms in regard to mission work in Cuba, Porto Rico, and the Philippines, so that there should be no rivalry or overlapping of each other in the good work undertaken. It was suggested, as the Methodist Episcopal Church, South, had already planted missions in Cuba, that this field be yielded entirely to our sister church, that Porto Rico be apportioned wholly to the Methodist Episcopal Church, and that the same amicable and wise spirit of division prevail with the Philippine Islands. We have received the most hearty response to these suggestions from leading representatives in both denominations, coupled with earnest exhortations that we continue to press this view upon our readers. We were not aware at the time the editorial was written that the Methodist Episcopal Church, South, had made any move looking to missionary work in Porto Rico; but we are advised authoritatively that our sister church will withdraw from that field in favor of the Methodist Episcopal Church, if Cuba is relinquished, as suggested. The *Wesleyan Christian Advocate* of Atlanta, one of the ablest and best of the papers of the Church South, in its last issue reproduces our editorial of Dec. 21, introducing it with these frank and hearty words: "We hear so much about fraternity and so constantly feel the need of it, that it does the soul good to see a practical exhibition of it. The editorial below, from ZION'S HERALD of Dec. 21, not only exhibits practical fraternity, but sets forth a work to be done that should enlist every true Methodist heart. Read the article, and then enter upon the noble work with the zeal of a true and earnest Christian." And the editorial closes with these strong, fraternal and definite assurances: "Now if our Northern brethren will fraternize with us on this basis, we are satisfied that, notwithstanding an appointment has been made including Porto Rico, our church will withdraw from that field and enter a hearty and co-operative fraternity on the plan above indicated. Here is a field, and now is the time, for inaugurating a practical fraternity which we hope may extend through all the operations of our churches."

It is because of these facts, and of the possible consequences of an adverse decision, that we read with profound regret in our exchanges that Bishop Ninde, in connection with his visit to Florida to preside at the two Annual Conferences, is to go to Cuba "to make a preliminary examination of the field and the prospects for missionary work."

With this practical proposition from the Methodist Episcopal Church, South, before us, we cannot and will not believe that our church will ignore it. We beg those who are responsible for results to give the situation the earnest and prayerful heed that it demands. It is a crisis which not only means everything in advancing or retarding real fraternity between these two bodies, but also the advancement or obstruction of the kingdom of God on the earth.

PERSONALS

— The *Spectator* refers to W. T. Stead's "screaminess, and the entire absence in his mind of any sense of proportion."

— Dr. Arthur Edwards of the *Northwestern* has gone to Pasadena, Cal., for a sojourn of several weeks. He hopes to return to his work fully recovered.

— The official board of Wesley Church, Minneapolis, has unanimously invited Dr. J. S. Montgomery, of St. Paul's Church, Toledo, Ohio, to be its pastor.

— Rev. George E. Allen, until recently pastor of our church in Pachuca, Mexico, has been transferred by Bishop Merrill to Michigan Conference and stationed at Harrison.

— The trustees of Puget Sound University have voted to re-open that institution in March, and have chosen Rev. Dr. Wilmot Whitfield, presiding elder of Seattle District, as president.

— Mrs. Anna Little, mother of Rev. Dr. Charles J. Little, president of Garrett Biblical Institute, died at Wayne, Pa., Dec. 24, at the advanced age of 90 years. From her childhood she had been a member of the German Reformed Church.

— Rev. Dr. M. E. Phillips, who resigned last summer as dean of the University of California, after having served in that capacity for four years, and who was formerly president of the Southwest Kansas College at Winfield, has been appointed pastor at Holdrege, Neb.

— Robert R. McBurney, for many years general secretary of the Young Men's Christian Association of New York city, and who took an important part in the work of organizing Associations throughout the country, died at Clifton Springs, N. Y., Dec. 27, aged 61 years. He was a member of St. Paul's Church, New York.

— The venerable Bishop Taylor writes to a friend in New Zealand that he has abandoned his long-cherished hope of paying another visit to the southern lands. "My general health is good," he says, "but as to preaching and writing, I can't measure halfway up to my old standard of efficiency. I am now in my seventy-eighth year, and shall probably linger on these shores for a dozen years or more. . . . I see no reason for going to heaven just yet. No chance of saving any sinners there."

— The *Pittsburg Christian Advocate*, in its issue of Jan. 5, publishes the excellent paper read before the Pittsburg Preachers' Meet- by Rev. Dr. Daniel Dorchester, Jr., upon Dagnan-Bouveret's painting, "Christ and the Disciples at Emmaus."

— Rev. Dr. David H. Wheeler, of Meadville, Pa., one of the ablest occasional contributors to the Methodist press, and well known as an educator and writer, was injured in a railway collision near Rockwood, Pa., Dec. 29. His face was cut and one rib was broken.

— Rev. W. S. McIntire, of Hazardville, Conn., writes under date of Jan. 6: "Dr. W. A. Smith, of Springfield, Mass., performed a skillful and successful operation on our oldest daughter, May Belle, for appendicitis on Monday. We have reason now to expect her recovery."

— Bishop Warren, accompanied by his daughter, Miss Carrie Warren, sailed on Tuesday for Panama on the "Finance." Rev. M. J. Pusey and wife, Rev. R. L. Keeler, and Miss Clara Ivan sailed by the same steamship for missionary and school work in South America.

— President John O. Keener, of the Southern University of Greensboro, Ala., whose death is announced, was a son of Bishop John C. Keener, the venerable senior Bishop of the Methodist Episcopal Church, South, who was retired at his own request by the General Conference which met in Baltimore last May.

— It seems assured that Rev. Newell Dwight Hillis, D. D., pastor of Central Church, Chicago, the successor of Rev. Dr. David Swing, is to be the successor of Lyman Abbott at Plymouth Church, Brooklyn. It will be remembered that we recently presented Dr. Hillis to our readers with portrait and sketch.

— Commodore J. W. Philip, who has just assumed command at the Brooklyn Navy Yard, as successor to Admiral Bunce, will make his church home with the Washington Avenue Baptist Church, of which Rev. Robert MacDonald, formerly of the Warren Ave. Church, this city, is pastor, and where, before going to Cuba, a month ago, he had been for some time a constant attendant.

— The Twentieth Century Thank-offering Commission held its first meeting in the Mission Rooms, 150 Fifth Ave., New York, Jan. 5. Bishops Andrews, Warren, Foss, Hurst, Ninde, Mallalieu, and Fowler were in attendance; also Dr. C. H. Payne, President Warren, President Bashford, President Goucher, and among the laymen were John E. Andrus, James N. Gamble, G. J. Ferry, and F. W. Tunnell.

— Whenever a new governor of New York goes to Albany for his residence, there is rivalry between the two most fashionable churches, each congregation seeking to get him to worship with it. One church is Bishop William Croswell Doane's Cathedral of All Saints, the other is Rev. Dr. Batterhall's St. Peter's Church. Each church has been seeking to get Colonel Roosevelt to take a pew, but the Colonel has decided that he will not worship at either. He said so just after Bishop Doane had congratulated him and wished him success, and his sense of humor enabled him to appreciate the situation. "As Bishop Doane is on the ground and has been the first to congratulate me," he said, "I might say that the Cathedral is

ahead; but, inasmuch as the Dutch Reformed Church is my ancestral church, and in view of the fact that the Dutch only infrequently take Holland, I think I shall worship with that denomination."

— Dr. G. C. Lorimer, of Tremont Temple, will address the students of the School of Theology of Boston University at 1 o'clock, on Monday, Jan. 16.

— Dr. Davis W. Clark will address the Alpha Chapter, Boston University, Jan. 16, at 1 30 P. M., at Hotel Bellevue. Topic: "Oberlin: A Pioneer of the Social Settlement."

— Rev. W. F. Marshall, of Gorham, Me., writes under date of Jan. 5: "I write this to announce the death of Elizabeth B. Sawyer, wife of Rev. Samuel B. Sawyer, of Gorham, Me. Mrs. Sawyer died of the grippe, Jan. 2, after only three days' illness, and at this writing Mr. Sawyer himself is very sick with the same disease. We trust the church will extend to the afflicted family their sympathy."

— In the death of Rev. Lorenzo White, of Wilbraham, which occurred on Saturday, there passed into the higher life one of the most scholarly and able men of the New England Conference. He was distinguished as a minister, teacher and writer. He joined the Conference in 1851 and held a good grade of appointments until 1864, when he became a teacher at Wilbraham. Afterwards he served successfully as principal of New Salem Academy and of the Vermont Conference Seminary. Some one of his many lifelong friends will furnish a memoir for the HERALD.

— Mrs. M. H. Conant, wife of Rev. H. W. Conant, of the New England Southern Conference, died at the residence of her daughter, Mrs. Sam. Walter Foss, in Somerville, on Sunday morning, Jan. 8, aged 74 years, 3 months and 3 days. She was taken suddenly ill with the grippe on Sunday evening, Dec. 25. She had an abiding and victorious faith in her divine Redeemer, and did not shrink when the summons came. For fifty-three years of wedded life she and her husband, who survives her, had journeyed together, and for eighteen years shared the experiences of an itinerant's life. She has been an invalid for the last fifteen years and at times a great sufferer. She was a woman of fine mind and charming character and life.

— In the death of Rev. Dr. M. D. Hoge, of Richmond, Va., the people of the Southland lose not only their most eminent minister, but perhaps the man most devoutly revered and loved by them. He was a chaplain in the Confederate Army, and his sympathies were fully carried with the South in that struggle. We heard him preach in his own church with great delight and profit, and found him very gracious and fraternal in conversation. The approach of death was unable to rob him of the measured dignity that characterized his life. Two weeks or more ago he himself dictated a notice for use in the local papers concerning his condition, which forecasted his death. He not only set his own house in order, but consulted the officers of his church as to his successor, and calmly awaited the inevitable.

— Mrs. Catharine R. Smith, widow of the late Augustus W. Smith, formerly president of Wesleyan University, died of grippe and bronchitis at the home of her daughter, Mrs. Walter N. Hill, in Newport, R. I., Jan. 5. She had just taken special enjoyment in the gathering of her family at Newport for the Christmas anniversary, and three of her children — Hon. Augustus L. Smith, of Appleton, Wis., Miss Helen F. Smith, dean of Wells College, Aurora, N. Y., and Mrs. Hill — were with her until the last. Mr. Perry C Smith had left for Madison, Me., only a few days before. Madam Smith is well remembered for her rare and beautiful character, and was in earlier years a notable figure in the religious and social circles of Middletown and Annapolis. A brief funeral service was held at Mrs. Hill's residence, Jan. 7, conducted by Dr. Bass and Rev. J. H. Allen. Profs. Van Vleck and Winchester were present. The burial was at Cazenovia, N. Y., Jan. 9.

— Rev. L. O. Sherburne, presiding elder of St. Albans District, Vermont Conference, writes, Jan. 6: "Rev. Harvey Webster, a supernumerary member of the Vermont Conference, died at his home in Swanton, Vt., this afternoon. He had been in failing health for more than a year, but had been about until very recently. He was an earnest Christian gentleman, and will be missed by a host of friends. His funeral will be held at Swanton on Sunday afternoon." The editor knew Mr. Webster intimately; he was a noble and thoroughly religious man. He leaves a wife and three children — Mrs. Elmer Brown, who lived with him; Rev. Edward E. Webster, of Oswego, N. Y.; and Dr. George Webster, who is dentist to the royal family at Berlin, Germany. A suitable memoir will soon appear in our columns.

— It will be remembered that Prof. W. F. Davison, D. D., a former distinguished contributor to these columns, who was the fraternal delegate from the Wesleyan Church to the General Conference of the Methodist Episcopal Church, South, which met in Baltimore, was taken seriously ill during the session and obliged to hasten home to England. The *Methodist Recorder* states that he has recently undergone a critical surgical operation, and says: "We rejoice to learn that, although the operation proved to be a serious one, the doctors are perfectly satisfied with the progress which Dr. Davison has already made towards recovery. There is abundant cause for thanksgiving that a life so precious has been spared to our church; with God's blessing there is every probability that after a period of rest Dr. Davison will not only be able to resume his ordinary duties, but will be restored to more vigorous health than he has known for some years."

BRIEFLETS

For the past two weeks there has been an unavoidable delay in mailing the paper to our subscribers, which has made it from one to two days late in reaching its destination. These are irregularities which are not likely to occur again.

The *Orphan's Friend*, a Roman Catholic publication, devoted to the interests of the "Orphan and Destitute Boys in the House of the Angel Guardian," publishes entire in its issue of December, 1898, Bishop Vincent's article, "If I could be a Boy Again." No name is attached to the article. Its publication in this organ suggests that there are certain lines of education for the youth where we stand on a common ground.

Having secured $2,400 toward a Mary B. Claflin scholarship, the Massachusetts Society for the University Education of Women has reached the limit of its ability, and will have to summon outside aid for the remaining $600. It cannot be that the friends of Mrs. Claflin will allow an effort to commemorate her name in a cause ever dear to her heart — the helping young women to obtain a college education — to languish for the lack of only $600.

We are in receipt of a pamphlet copy of the excellent semi-centennial sermon, by Rev. S. M Dick, Ph. D., pastor of Mathewson St. Church, Providence, R. I., preached Sunday, Oct. 23 last; and also of the thesis for the degree of Doctor of Philosophy in the University of Michigan by Dr. Dick, on "The Principle of Synthetic Unity in Berkeley and Kant."

Attention is called to the fact that the next meeting of the Boston Social Union will be held Jan. 23, and that Booker T. Washington will deliver an address. See notice on page 61.

The so-called "Paxon law," curtailing the delivery of liquor parcels in no-license territory in Massachusetts, is greatly strengthened by a very recent decision of the Supreme Court, which holds that the parcels must specify street and number of the party purchasing, or the liquor may be seized and forfeited.

The recent vote on the license question in the cities of Massachusetts is full of encouragement. All the cities which now keep out the saloon will continue to do so during the next license year (beginning May 1), and besides these, the important cities of Lowell and Brockton have voted the same way, and chosen city governments in sympathy with the sentiment. With a slightly smaller registration in the thirty-two cities, the number who did not vote on the question is more than eight per cent. smaller than last year, while those who did not mark "yes" or "no" when at the polls is nearly one-fourth smaller. There is a gain of 13,000 votes for no-license, and the State stands "no" in its aggregate vote by over 8,000 — a fact to which the attention of legislators will doubtless be called when attempts are made to weaken the law.

The sympathetic side of the Methodist minister renders him especially susceptible to imposition by the unworthy. The traveling evangelist, the book agent, the itinerant woman lecturer, the showman who offers a percentage of receipts, and a score or more of the same type who secure a living off the credulity of good people, take advantage of our preachers, often greatly to their harm and that of their church. Our ministers need to exercise much greater caution in these matters.

From the comprehensive summary of the churches of this country made by the *Independent*, we take the following: The Unitarians have 551 ministers, 454 churches, and 75,000 members; the Universalists, 753 ministers, 787 churches, and 48,856 members; the Congregationalists, 5,475 ministers, 5,614 churches, and 625,864 members; the Protestant Episcopal, 4,857 ministers, 6,399 churches, and 689,347 members; the Baptists, 32,145 ministers, 50,289 churches, and 4,364,427 members; the Methodists, 37,188 ministers, 52,779 churches, and 5,898,094 members. While the Baptists are our closest rivals, and we rejoice in their notable success, according to this statement of the *Independent* Methodism still leads with an excess of 5,043 ministers, 2,490 churches, and 1,534,467 members.

At the annual meeting of the Wesleyan Home Association for election of officers, Tuesday, Jan. 3, Treasurer Gay reported a better financial showing than at the close of last year, the chairman of the house committee testified to a happy household, the reception committee reported the prospect of a good-sized winter family, and some slight changes were made in offices. Miss Louise Manning Hodgkins becomes president in place of Miss Clementina Butler, resigned, and Mrs. L. J. Haigh secretary, in place of Miss C. A. Richardson, resigned. The corporation takes this opportunity to express its thanks to the ladies of Brookline and Chelsea for the dinners provided at

Thanksgiving, Christmas and Easter. Mrs. Conklin, the present matron of the Home, will gladly welcome any friends interested in the Wesleyan Home for the Children of Missionaries.

According to the London *Spectator* there is great activity among Russians in Syria and Palestine — the instrument for that activity being a missionary society which is inspired, controlled, and assisted by the Imperial Government. Not only has this society a great establishment at Jerusalem — in fact a Russian colony — and an organization for helping Russian pilgrims; it has also a network of primary schools all over the Holy Land. In these schools Russian alone is taught, and the schoolmasters converse with the children exclusively in the Russian language. Politically and religiously, to use a term coined by the *Spectator*, "Russification" seems to be going on very rapidly in Syria and Palestine.

CRITICISING THEOLOGICAL SEMINARIES

THERE is a cry for reforms in the schools of theology. It was started by President Harper last fall in an official utterance before the convocation of Chicago University. As President Harper's declarations have been misquoted and misrepresented, we present the exact words of the major part of his address: —

"The theological seminaries are not in touch with the times. They do not meet the demands of the times. They are not preparing men for the ministry who are able to grapple with the situation in which the Christian Church today finds itself. These men are prepared, perhaps, to solve the problem of rural parishes, but they are for the most part unfitted to deal with the urban problems. The old and artificial distinction between Old Testament exegesis and New Testament exegesis, ecclesiastical history and dogmatics, is one which cannot be maintained. The Old Testament student takes up no problem that does not require of him the use of the New Testament, and the New Testament student cannot deal intelligently with a single subject, who has not considered that subject in all its details from the Old Testament point of view. The introduction of biblical theology as distinguished from dogmatic theology has produced confusion in the organization. One-third to one-half of the time of the theological student is wasted in this vain effort to accommodate himself to the requirements of the so-called departments, involving artificial distinctions which exhaust his patience and his time.

"A new order of things is demanded, and the indications seem to point to the introduction of this new order of things in the opening years of the coming century; but meanwhile we are drifting, and precious time is being lost. I raise the question whether our divinity school may not be one of the pioneers in readjusting the work of training men for the ministry to the new conditions which exist today. To do this will require courage and great skill. I do not have in mind the question of creed or doctrine. My thought relates exclusively to the form and method of work, the external situation which has developed, and the eradication of what seems to me to be the artificial method now employed in most of our divinity schools and the substitution of a true university method. All of these questions, as has been said, grow out of the weakness of the departmental system — a system, however, which in some form must be continued as a matter of convenience."

This demand for reform has found an echo in some strange quarters. Some of those who, in times past, have criticised these institutions for trying to keep pace with the progress of thought, now join in condemning them for not being abreast of the times.

There is doubtless some ground for criticism, as there is with any historic institution. In this day of unsparing criticism of nearly every department of education, the theological seminary cannot expect to escape. Honest criticism, as this doubtless is, will in the end do good, and so we welcome it. The charges made are, however, altogether too sweeping. They do not apply to all theological schools, nor are those that apply equally applicable to all that deserve criticism. Moreover, the state of things that exists is not altogether the fault of these schools or their methods.

We will first consider one of the most important points. We think that any one who is at all familiar with teaching in a professional school will agree that one of the great drawbacks to the success of such institutions is the unpreparedness of many of their students. This is especially felt in institutions that do not require a collegiate training as a condition of admission; but the criticism does not apply to non-collegiates alone. It is a fact, illustrated in the daily experience of the theological class room, that many of the graduates of our colleges lack precisely that which the college should have given them — the ability and the willingness to think. They can learn a lesson, but they cannot form an opinion. It is safe to say that fifty per cent. more work of the right sort could be done in the theological schools if they did not first have to train their students to think for themselves.

Here is the place to mention a matter to which President Harper makes special reference. He would not require Hebrew, or even Greek, except of those who proposed to make a specialty of exegesis. But it is impossible for any one to study the Old Testament with the best results without some knowledge of the language of the original; and, since the interpretation of the Bible is one of the most important functions of the preacher, it seems only proper that he should prepare himself to fulfill it as well as possible. The thing to do, therefore, is not to cease to require either Greek or Hebrew, but to put them both into the requirements for admission. The student would then come to the theological school fitted to study the Old as well as the New Testament to advantage. It would thus be possible, also, to give him a reasonably complete preparation for his work in three years.

President Harper objects to the departmental system. He claims that from a third to a half of the student's time is wasted in a vain attempt to accommodate himself to its requirements. Yet he says that, in some form, it must be continued as a matter of convenience. We do not see so serious objections to the present system as he seems to have discovered. To be sure, it would be better, if they had time and strength for it, if each professor covered the whole ground of theology, so that he could not only see everything from all sides, but fill one chair as well as another, but no one who has attempted the business of teaching in earnest would dream of suggesting anything of the kind. As for the student, would it be as well for him if the distinction of departments were abolished, and he were allowed to select his studies without reference to them? Is not more than the smattering of exegetical, systematic, historical and practical theology that one could acquire in the first year really required to make a well balanced preacher? Surely two years, or the most of them, are not too much time to devote to matters of so much importance.

The suggestion that students be required to devote a share of their time to Christian work under the direction of a member of the faculty is a good, but by no means a new, one. In fact, some of the schools already have such an arrangement. In the School of Theology of Boston University, although the students are not required to give any definite length of time to the practical application of the truths and methods taught, or report results to their teachers, as a matter of fact nearly all of them are thus engaged, and that under competent supervision. From seventy-five to a hundred have charges, while most of the rest are interested in the work of the local Missionary Society in and about Boston.

A final suggestion: The strictures of President Harper are largely directed against the *methods* of the theological schools. There are doubtless those who think that, if the methods employed were improved, these schools would be all that could be desired. There is something, however, of more importance than methods, viz., the *spirit* pervading an institution; and the most serious fault that we should find with the schools of theology is that the spirit by which they are dominated is not always favorable to the production of the proper type of minister. For this state of things the church is largely responsible. It, in most of its branches, puts undue stress on doctrinal correctness. The result is, that the theological schools are obliged to emphasize dogmas, and the students are encouraged to find reasons for the things that they are expected to believe, rather than to find the things that there are the best reasons for believing. Of course, the graduate from such an institution will be behind the times; for the times demand, above all else, zeal for the truth, loyalty to conviction, and fearlessness of utterance. Of course, too, he will be a failure unless, by experience in the office for which he thought himself prepared, he learns that men are not saved by assenting to the doctrines of Christianity as a system of truth, but by accepting the will of God in Christ as the law of their lives. Another way, therefore, of improving the efficiency of the schools of theology is to require that they shall furnish what the church and the world need — men first of all religious, who have made the study of the various branches of theology a means of fitting them the better to further the kingdom of God among men.

TISSOT'S STORY OF HIS PAINTINGS

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"THAT picture has a history — a very interesting story. Perhaps you would like to hear it." The speaker was J James Tissot, the noted French artist, gray-haired, kindly faced, wearing the small red ribbon of the Legion of Honor. The picture to which he pointed was one of his wonderful series of paintings on the life of Christ, on exhibition in the American Art Galleries (New

J. JAMES TISSOT.

York) — the painting of a much-bedecked woman, clothed almost entirely in red, representing Mary Magdalene before her conversion.

"With the Jews of old as today," said M. Tissot, "red was always the symbolic color of sin. The scapegoat which carried the sins of Israel off into the wilderness had red ribbons tied to its horns. The red mantle in which the Saviour is so often pictured has the same symbolic significance ('Though your sins be as scarlet,' etc.). Mary has also an abundance of gold ornaments and jewels about her, showing that she was wealthy. Mary was not a courtezan, as we understand the term. She had considerable money from her family, which was an aristocratic and influential one. She owned a good deal of property, including a great castle at Magdala; hence her name, Mary of Magdala, or the Magdalene. But she had drunk deeply of the pleasures of the world, and was a very sinful woman. There is a wonderfully interesting book called 'The Vision of Catharine Emerick,' which supplies a vivid picture of Mary Magdalene. Catharine Emerick was an uneducated, but very pious, holy nun who lived in the beginning of the present century. She practiced self-abnegation, and had many visions. Her vision of Mary is very strongly and beautifully told. She says she saw the Magdalene, richly clad and mounted on a donkey, going to hear the great preacher, Jesus the Jew. The Master was then giving His wonderful Sermon on the Mount. Mary falls at His feet and seven devils leave her. Afterward she gives a great feast to the rich people of Tiberias. She has become uneasy and dissatisfied with her manner of life, and begins to yearn for something better. This is the moment I have chosen for my picture. You will notice that she is not yet within the kingdom of grace, but just looking in at the door."

A TYPICAL WOMAN OF MODERN JERUSALEM.

The artist then, after considerable reluctance, went on to tell of his pilgrimage to Palestine in preparation for this series of paintings. His pilgrimage was an arduous and often dangerous one. With the devotion of a palmer in the days of the Crusades, he went laboriously over every sacred place in the Holy Land to catch the spirit of the people and institutions.

"I had no theory of art to elaborate or vindicate in doing this," he said. "I devoutly believed that Christ, on His human side, was a fine-grained, sympathetic man, of ineffable charm, and I wanted to fill myself with the religious and human spirit of the people who surrounded Him.

"Of course, I have my idea of the extent to which an artist should adhere to realism in his work. It is especially necessary in such a case as this to get as near as possible to the real subject of one's art. The Christian world has for a long time past had its imagination misled by the fancies of painters; and there is a whole stock of images that must be driven out of its mind before it can be familiarized with notions that are a little nearer the truth. All the schools have, more or less consciously, had a hand in leading the public mind astray on this point. Is it not time to restore to reality — I do not say to realism — its usurped rights?

"My work took me, altogether, ten years. I went to Palestine three times, spending about four months in the country on each visit. I visited every spot mentioned in that Sacred Story, and thoroughly studied the people, the country, the architecture, everything. Nothing escaped my attention. Even the initial letters, head and tail pieces, and other typographical ornaments in my work, are characteristic. They are all from Palestine; and each represents some place, tomb, sculpture, temple, mosque, cornice, or ornamental flower."

M. Tissot talked with the rabbis at Jerusalem; he conversed with Turk and Syrian; he sketched Jews, Armenians, and Arabians; men, women and children of all stations in life. He delved into the Talmud, he visited the synagogues, he listened to the street urchins. An idea of his conscientious preparation may be obtained from the fact that at one time he stood on a certain spot where it is alleged Christ addressed a multitude, and accurately gaged the distance that the human voice would carry at that spot, thus estimating the possible number of the listeners, and picturing his crowd accordingly.

THE CARPENTER'S ASSISTANT.

The pilgrimage was intensely interesting, but often very laborious and dangerous. Being a devout Catholic, M. Tissot had the privilege of entering old churches, monasteries, and other sacred buildings, with all their stores of ancient manuscript, relics, etc., which, perhaps, would have been denied to artists of another faith.

CHRIST STILLING THE TEMPEST.

"The Turks," he said, "have kept the

Christian holy places in very good order. Many of the Christian sanctuaries are holy places to the Mohammedans also, and they are very carefully preserved and guarded. It was, even then, only necessary for me to pay a small fee to

MARY MAGDALENE BEFORE CONVERSION.

the keepers to secure entrance. That was fifteen years ago, and conditions are much better now. But if the officials were obliging and approachable, the same cannot always be said of the general populace. As is always the case when dealing with Orientals, I had to be firm. If you look the least afraid or even shy before these people, you are lost. I always carried a revolver, and may seem strange, but there are many

MARY MAGDALENE AFTER HER CONVERSION.

never felt in the least frightened, although I was the only European in my party. But probably this lack of fear was due, in a great extent, to my confidence in my mission. I had a task to perform, and believed I would be preserved to complete it.

"I had several narrow escapes from a violent death. One occurred while at the source of the Jordan. My dragoman had unloaded the beasts, and was preparing to put up at a house in a little village of the Druses, right at the foot of the Lebanon Mountains. About fifty or sixty fierce, brigand-looking people gathered around and surveyed me threateningly. They were not in the least respectful, and some even began laughing at us. In the East, you must remember, when the people lose their respect for you so far as to laugh, you are in danger, and would better go elsewhere as soon as possible. So I ordered my dragoman to reload the beasts immediately, and leave the village. 'If you do not get the caravan off at once,' I said, 'I'll go alone,' and I pulled out my revolver. At this point one of my own men ran away. This was a very bad sign. The dragoman, however, repacked the animals, and our caravan once more started off, just as we saw that a heavy snow-storm had begun on the mountains. This made me change my projected course somewhat; and it was very well that I did so, for had I remained at the village I would have been robbed and ill-treated; and had I gone over my proposed route through the mountains, I would undoubtedly have been snow-bound and taken prisoner by the Druses, who are a bad lot, and would have thought nothing of cutting my throat. At another time, while crossing the Jordan, we were fired upon by a band of robbers, and a bullet passed through the hair of Father Didon, the pious priest who was with me at the time. The guard warned me continually not to go out of his sight.

"And yet it certainly was a fine religious impression that I got from visiting the holy places. I felt at times almost back in the days of Sacred Story. It conditions in Palestine today almost identical with those in the time of the Saviour's life. Excellent types of Jews are to be found in modern Jerusalem; some of them singularly handsome, and some as singularly ugly. I saw Jews with tremendously large noses, and Jews with scarcely any noses at all. The Jew from Arabia, the Yemenite, is the purest type of Jew today. He is the type of the Jew of David's time, and is a fine specimen of man. The little Yemenite street boys are as keen and clever as any boys I ever saw.

"Bethlehem is today a very interesting place. It is Christian in its general make-up. There are a number of Mohammedans there, but no Jews are to be found. Many of the ancient landmarks remain, but new buildings are being constantly erected. The landscape of this region is very beautiful. In the background, toward the Dead Sea, the mountains of Moab tower majestically above the gentle rolling hills and vales. Every feature of the scene is full of sacred significance. In front of the city they point out to you the field where Ruth and Boaz met; not far off is the spot where the shepherds were told of our Saviour's birth. Still nearer the city is the well from which David desired to drink after battle, and a little farther on is the tomb of Rachel.

CHRIST IN PRISON.

"The whole country in and around Jerusalem is extraordinarily beautiful in its natural features. So it is at Jaffa. There is the delicious honey at Jaffa which has the flavor of oranges, because of the great abundance of orange blossoms to which the bees have access. I gathered some very fine honey from the beautiful and fertile valley of Ortos, which is under and watered by the pool of Solomon, as cooling and refreshing today as it was nearly three thousand years ago."

Tissot's paintings of Christ number 365, and his pen-and-ink drawings 150. They represent the entire life of Christ in detail. They are all small, the largest being 18 inches by 12, but all exquisitely finished. When they were first exhibited in the Champ de Mars, Paris, in 1894, excursions to view them took on the character of a pilgrimage. Peasants came in crowds and fell down on their knees before the pictures, weeping and praying.

HOW DR. M'LURE SAVED A SOUL

IT was a wintry night in October when I boarded the car in Chicago to return to my home in Michigan. I had shaken the sleet from my ulster, threw it over the back of the seat, and sat down beside it, when a voice called in a friendly tone: "Hello, Doctor!"

I immediately sat upright and looked forward to see who saluted me, and at once recognized the familiar faces of Mr. and Mrs. H——, two of my parishioners. I hastened to meet them, and soon learned of the serious illness of Mr. H——, who at home was familiarly known as "Bob." They had been to consult a specialist in Chicago, and had spent a week with suburban friends, as a cordial to the medicine and a tonic for the patient.

"I am very weak, doctor," he said, "but am gaein' hame for a little, and will bide there tae vote for McKinley, and then I'll come back and see the specialist, for he has helped me."

Mr. H—— was a Scotchman, who had come to this country when a mere lad, and his speech, when in weakness or excitement, was liberally seasoned with Scotch doric. His religion had not borne the tests of the Atlantic Ocean nor the license of life in the wilder West. He was religiously indifferent, with sometimes a tinge of bitterness, born of disappointment and loneliness, which savored of pessimism.

Once he admitted: "I'm gey found o' a dram; releegion is not what it once seemed tae be; I dinna like these ministers who rant in sermons, and tell stories to frichten [frighten] the bairns. But I like tae hear the doctor preach once in a while because he is Scotch, and for the days o' auld lang syne."

In the morning we reached our destination, and as I said good-bye I added: —

"I am coming to see you, Robert, as a man and a friend, but not as the minister."

"Well," he replied, "I'll be glad tae see you. Good mornin'."

In a few days afterward I fulfilled my promise, and found him resting on a lounge. His cough had grown worse, and a sickly pallor hovered around his naturally ruddy cheeks.

We talked as only exiles can of the home across the sea and of new-found friends in the land of our adoption. The theme was a sacred one, but no reference was made to religion. He was averse to that, his sickness forbade discussion of the subject, and my promise "not to call as minister" was religious, and must not be broken without sufficient cause.

However, even under the shadows he was cheerful, and laughed till he coughed, as he said: —

"I told the neebors ye were comin' tae prepare me fur buriel; but I said I'm gaein' tae cheat him, minister though he be."

It was a weird scene, in which the longing for and the pride of life were struggling with the inevitable; and as I left him I felt comforted with the hope which was dressed in assurance as I remembered the Master's words, "He that believeth shall not make haste."

On my next visit I found him still weaker, the hacking cough more troublesome, and his manner less pleasant.

"How are you today, Robert?"

"I am not very weel, but the doctor has just left. I've been wanerin' hoo it is sick folks in this toon dinna like the minister tae see them an' pay the doctors for comin', who fairly tire them. Nae doot it's the mule in man that accounts for it."

After a pause I asked: —

"Robert, would you like me to read you a Scotch story? I brought it along with me, believing it would interest you. It's a good one, but should it seem to weary you, just tell me, and I will stop reading."

His eyes suddenly brightened, and his hungering nature spoke: —

"It's just the thing; read it, Doctor."

I took from my pocket a copy of "Beside the Bonnie Brier Bush," and read from "The doctor's last journey." As I read of the doctor's longing for Drumsheugh, and their friendship for each other, he said, in softened accent, "That's true for Scotchmen." As I proceeded to read of the struggles of the doctor and Jess, his eyes were moistened with tears. When I read the doctor's confession to his friend, he whispered huskily to himself, "That's me, that's me."

When I had finished the chapter and closed the book, the citadel of his heart had surrendered, and the enemy was weeping like a sorrowing child. I gently pressed his hand and quietly slipped from the room, and left him coming to himself with his past hanging threateningly over him, the uncertain future demanding recognition, and his soul hemmed in between.

Next day I asked: —

"How did you like the story, Robert?"

"Ah, it was grand! Will ye read frae it tae me again?"

I again opened it, and read M'Lure's confession. As I finished it he interrupted my further reading by an earnest one of his own: —

"I have na gotten over that a' nicht. Doctor, I am waur [worse] than he. For I did not regard God, and I turned my back on the kirk of our fathers and my past early training. I sometimes cursed a wise Providence, and defied Him. When I gaed tae the church it was often tae boast hoo I knew a good sermon or to find fault wi' a puir one. My family has had a bad example frae me. I have been untrue tae my trust, an' unfaithful tae my God. I am kent this day as 'reprobate Bob.' I lauched even at deith, and it is hard for me tae seek pardon, and my sins I remember this day."

He turned wearily on the lounge and tried to hide his face, which reflected the inward struggle between hope and despair.

"But can you not do as the old doctor did? He, too, was very sorry, but he trusted God would have mercy on him."

"Cud ye pray for me, Doctor, and I'll try?"

We prayed that the entrance of the Lord's word might bring light to this one groping in darkness, that the sick one might have the quiet and consolation of Christ's peace, and the wandering sheep be restored to the fold.

"That's better; I see it clearer noo, and I'll houp in His mercy. Come again the morn."

Many days passed before the death-angel came and claimed Robert as his own, and sweet was the fellowship we enjoyed together. His trust was child-like in simplicity, but it was both clear and strong. His disposition was as completely changed as the mist-covered mountain is by the rising sun. He was cheerfully patient during the remainder of his trying illness, though he had formerly been a sour and irritable man. During my visits afterward he was most anxious that nothing should interfere with "oor worship," as he termed our devotions together, though, Scotchman-like, he was most conservative as to verbal experiences.

One day, shortly before his death, I asked him: —

"Robert, would you not like to give some further expression concerning your changed condition?"

He replied by falteringly repeating the 23d Psalm, making only one mistake.

Knowing his past life, I felt a little surprised at the accuracy of his recital of it, and asked: —

"Robert, where did you learn that?"

"In the Sabbath-schule in Lead Hills when I was sax year auld. But since ye read tae me aboot Dr. M'Lure, and showed me I was wrang, and the Lord's mercy, it has a' come back tae me. An' the things I learned frae my mither and my teachers at the schule, laddie, are my comfort today. An', Doctor, dinna say I died a saint; but if ye think it'll dae ony guid, ye might tell hoo Dr. M'Lure helped tae save a soul." — JAMES TODD, D. D., in *Presbyterian*.

THE "SHOUTING METHODIST"

PROF. C. W. RISHELL.

THAT there are some who use the phrase as a term of reproach, is certain. Equally certain is it that many Methodists are rendered nervous by hearing or seeing it employed. All things considered, however, there is no good reason why the term should necessarily be intended to involve anything offensive. Shouting was a sign of enthusiasm among the early Methodists; and it not improbable that when such a man as Lyman Abbott speaks of the "shouting Methodist" he simply means to say the enthusiastic Methodist.

However that may be, it is high time that Methodists should ask themselves why they no longer "shout," and why they are ashamed when the shouting propensities commonly supposed to have distinguished early Methodists are mentioned. Among the reasons for shame must be named the excesses to which, if reports are correct, religious excitement was carried by our fathers. Another reason doubtless is that oftentimes shouting was the result of nervous excitement rather than genuine religious emotion. As a third and final reason, we mention the feeling that shouting is a sign of an emotional rather than an intelligent type of piety.

Of these three reasons the first two are valid. The third would be valid only were it clear that in proportion as piety becomes intelligent it ceases to be emotional. That this is the case is not true. Religious experience, as far as it can properly be so designated, is necessarily emotional. Intelligence serves only to clarify, purify and supply the con-

sciously rational ground for the emotion. The sense of sin is as profound in the philosopher as in the peasant; and when he receives the witness of the Spirit whereby he cries out "Abba, Father," he has just as much sense of joy as his less learned friend. These results lie in the nature of the experiences themselves and in the nature of the human subjects of them. They are not materially modified by intelligence or by ignorance, unless, indeed, the ignorance be too dense. The emotional in Christian piety can cease only with piety itself.

Respect for the opinions and feelings of others is probably the most effective cause leading Methodists of today to refrain from noisy exhibitions of their religious emotions. And within certain limits this is Christian and healthful. There are, and always have been, among Methodists, a large majority whose temperaments do not impel them to demonstrativeness in the expression of their devotional feelings, and to whom noise in such expression appears indecorous. They would not restrict the Christian liberty of those in the genuineness of whose religious experience and character they have confidence; but they are more or less shocked by impassioned preaching, prayer, testimony, or by fervent exclamations. By the purity of their lives, and by the quiet expression of their evidently profound religious experience, they have won the respect of their more demonstrative brethren, who, not because they feel any sense of impropriety, but solely out of regard for their fellow Christians, refrain from an offensive exhibition of their enthusiasm.

Thus far the spirit of all who restrain themselves is thoroughly Christian and commendable. So, also, is that feeling praiseworthy which checks our exuberance lest we make ourselves conspicuous. On the other hand, any respect for the opinions and feelings of others which is founded in the idea that demonstrativeness in religion is unjustifiable, or out of accord with the customs of refined society, is to be earnestly condemned. For, from every standpoint, the exhibition of enthusiasm in religion is *per se* justifiable. Particularly is this true from the standpoint of primitive Christianity. No reader of the Psalms can fail to note how thoroughly they approve and even demand demonstrative exhibitions of religious feeling. And any one who will merely turn to his concordance can see at a glance how large a place "shouting" occupied in the worship of the Old Testament Church. When we turn to the New Testament we discover that noisy enthusiasm was, to say the least, frequent. The scene in Jerusalem at the first Christian Pentecost, which was repeated, if we may trust the Acts, in several other places; and the situation in Corinth as described in 1 Cor. 12 and 14, may suffice for illustration. Nor did Paul attempt to prevent this. He sought merely to hinder its abuse and to so regulate it that being done "decently and in order" it might contribute to the spread of the Gospel. So far from regarding the enthusiasm of the early Christians as improper, he strove to direct it for the general good.

Nowhere in the New Testament do we find the slightest hint that there is to be any restraint placed upon the expression of those experiences which are the direct result of communion with God. It may be said that the early disciples were not on a level of refinement with our modern Christians, and hence cannot be taken as our standard. And it is indeed more than probable that they were not trained in the manners of the modern *élite*. They were not blue-bloods who felt that because of a certain human ancestry they belonged to an exclusive set. They were not cultured in our modern sense. But this does not prove that they were lacking in that truer culture of the heart which cannot be bestowed by the enjoyment of any privileges of birth or social opportunity. That genuine kindliness which is the very essence of all true social culture they possessed in an eminent degree. Of coarseness in their feelings or conduct, except as it was the product of their pre-Christian training, there is no trace. It is barely possible that if our modern Christians should become as careful to make the controlling principle of their lives the spirit of Christ as many of them now are to be guided by the usages of society, they, like the primitive Christians, would be somewhat demonstrative. If social and personal culture is modeled according to worldly rather than Christian principles, Christians should not allow it to influence their expression of religious feeling in the least. Christian principle is ample for the guidance of the whole life.

It would be erroneous to claim that shouting or any other demonstrative expression of the inner life is essential to true piety. But it is very certain that with the demonstrativeness has gone from many lives the Christian enthusiasm of which it was a sign. Whenever this is the case there has been a distinct and serious loss. For Christian enthusiasm, whether Methodist or not, is broader and more important than its expression by exclamation; and if ejaculation and exclamation are in any way essential to the maintenance of enthusiasm, let us, by all means, have them. And when we remember that the early Christians, under the influence of the Holy Spirit, were so demonstrative, no modern Christian should object to the same exhibitions in such of his brethren as live truly godly lives.

There are times when our consciousness of God's presence is so strong and precious that it is difficult to find adequate language for its utterance. At such times, whether among Methodists, Baptists, Congregationalists, or Episcopalians, the tear will fall, the eye will shine, the face will glow, or an added intensity will characterize the manner and voice of him who speaks. If under such circumstances any individual should exclaim "Hallelujah!" or its English equivalent, "Praise the Lord!" it should certainly not offend us any more than to hear the word used, as we do among all denominations, in song. If any one in following a fervent and appropriate prayer should interject "Amen!" it ought to be as allowable as to utter the word liturgically at the point where it is appointed in the ritual to be said. Nor should Methodists feel any more sense of shame when their brethren do these things spontaneously than Episcopalians feel when their brethren do them liturgically. No fault is to be found with a proper use of liturgy; but ritual is surely not designed to rob the devotional life of all its spontaneity.

Shouting and other exhibitions of religious fervor are not to be employed for their own sake nor avoided out of consideration for the feelings of those who are guided in some measure by other than Christian criteria of judgment. The use and the abstinence should be governed and judged exclusively from the Christian standpoint. No man has a right to disturb a whole assembly simply to gratify himself; and no assembly has a right to put such restraint on the individual as would hinder him from declaring the praises of God if he can thereby glorify God. There should be liberty, but it must be Christian liberty exercised in the Christian spirit. If the book of Revelation is a revelation, we shall all some time join in shouting with a company whose united voices will be like great thunderings, and with an enthusiasm which no worldly culture can restrain, "Hallelujah! for the Lord God Omnipotent reigneth!"

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Kindness is a precious oil that makes the creaking wheels of care seem lighter. — *Eugene Field.*

SCIENCE AND EVANGELISM

AT noon of the day, in the Free Trade Hall, during the Christmastide of 1874, there was a prayer-meeting of Christian people gathered from the suburbs of Manchester and from all the churches. Mr. Moody led the prayer and Mr. Sankey the praise. The late John Bedford said he had never seen such unity in Manchester since the day when Hugh Stowell led the revolt against the Evangelical Alliance. That Christmas time brought peace to the churches and a new program of good-will toward men. The writer was assisting Mr. Moody in the arrangements before the prayer-meeting began. At the far end of the platform stood a tall, handsome, thoughtful young man, with a face which once seen could not be forgotten. "Do you see that young fellow at the end of the platform?" said Mr. Moody. "That's Henry Drummond. He's one of the finest young fellows of the day. Mark my word, your country will hear of him yet."

His call to evangelism was remarkable. In the Theological Society in Edinburgh University, of which he was president, he read, near the commencement of the session 1873–'74, an essay on "Spiritual Diagnosis," which electrified his fellow-students. "He contrasted the clinical work of a medical student with the entire absence of any direct dealing with men in a theological curriculum, and maintained that a minister can do far more good by 'buttonholing' individuals than by preaching sermons." Within a month Moody was in Edinburgh, and in the inquiry-room Drummond was actually putting into practice the speculations of his essay. It was only a few months after this that we saw him for the first time. He was then, under Moody's direction, following in the wake of the missions which roused all Scotland and many of the larger cities of England into spiritual earnestness. His special business was to hold evangelistic meetings for young men, a work in which he was scarcely less successful than Moody himself. — *Methodist Recorder.*

WHEN DOES THE TWENTIETH CENTURY BEGIN?

REV. C. W. WILDER.

THERE is a widespread misapprehension as to the time when the nineteenth century will close and the twentieth century begin. The author of the beautiful poem on the first page of ZION'S HERALD for Jan. 4 has fallen into this very common error. I dislike to criticise, or seem to do so, a poem of such beauty and merit as the one to which reference is made. To the poem itself I take no exception, save this only, that it was printed one year too soon.

The nineteenth century will not close till Dec. 31, 1900, and, consequently, the twentieth century will not begin till Jan. 1, 1901. A moment's reflection will convince any one of this. A century is a hundred consecutive years. "A century begins with the beginning of the first day in its first year, and does not end till the close of the last day in its hundredth year" (Standard Dictionary).

The first century did not close till the last day of A. D. 100; for not till then had a full hundred years been completed. The second century began with the first day of 101 and closed with the last day of 200. In like manner the nineteenth century began January 1, 1801, and will not close till Dec. 31, 1900. The twentieth century will begin Jan. 1, 1901.

We do not call a child one year old till he has completed a full year and has begun his second year of life. But the year 1, or 101, or 501, or 1801 began with the first second of the designated year, and was the year 1, 101, etc., till the last second of Dec. 31. The confusion in regard to the beginning of a century may have arisen from this difference in reckoning the years of a century and the age of a man.

Quincy, Mass.

THE FAMILY

ONE YEAR

EMMA A. LENTE.

A year she has been gone! And none may tell
What that has meant to us who love her well;
A year, with not a word, a touch, a smile,
A year that has stretched out a weary while.

A year has she been gone! And, strange to say,
Not yet accustomed are we to her stay;
But, at a sudden step upon the stair,
We fancy she is coming, unaware.

Vain momentary thought. No feet return
From that strange journey. And so slow we learn
To gather up and weave life's broken strands,
Whose golden threads paled out at Death's commands.

A year! Sometimes a brief and happy space.
But when the earth is heaped above a face
Which was the very light of daily life,
A year can with strange bitterness be rife.

A year! What has it brought to her we love?
Do years pass like swift days to those above?
We question and we wonder how she fares,
And if she knows our longings and our prayers.

Our prayers — the while our hearts are sad and lone —
That if there be a bliss she has not known,
A sweet surprise in store, it may be given
To crown this year, this glad first year in heaven.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

Lie still in the darkness,
Sleep safe in the night,
The Lord is a Watchman,
The Lamb is a Light.
Jehovah, He holdeth
The sea and the land —
The earth in the hollow
Of His mighty hand.
All's well in the darkness,
All's well in the li ht,
The Lord is a Watchman,
The Lamb is a Light.

— *Moravian Hymn.*

* * *

If you ask the way to the crown — 'tis by the cross! To the mountain — 'tis by the valley! To exaltation — 'tis he that humbleth himself. — *J. H. Evans.*

* * *

We are in danger of looking too far for opportunities of doing good and communicating. In reaching for rhododendrons we trample down the daisies. — *Marion Harland.*

* * *

We ordinarily first bring our own needs to God in prayer. The Master reverses the order. First Thy name, Thy kingdom, Thy will; then give us, forgive us, lead us, deliver us. — *Rev. Andrew Murray.*

* * *

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide; today they are happy, tomorrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard, and income falls off, their faith goes out like a candle under an air pump. In revival seasons they can sing and pray and perhaps exhort with a glib tongue; when the surrounding atmosphere cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and do not live on Christ. — *Theodore L. Cuyler, D. D.*

* * *

Certainly there never was a busier life than that of Jesus — His whole great mission bounded by three hurried years. Yet in the morning He says to His friends: "Let us come apart and rest awhile;" and again, when the evening is come He is in the mountain apart, alone. That is the place of worship in a world of work. It is not a refuge from duty, or a shirking of it; it is the renewal of power to meet one's duty and do it. The work of life is not to be well done with a hot, feverish, overwhelmed, and burdened mind; it is to be well done with a mind calmed and fortified by moments of withdrawal; and it is to be best done by one who from time to time pulls himself up in his eager life and permits God to speak to his soul. — FRANCIS G. PEABODY, D. D., in "Afternoons in the College Chapel."

* * *

Opportunities are a call from God; they pass by and never return. Today may be the last opportunity for entreaty with some soul that you have thought you would some time endeavor to lead to Christ. A teacher cried out bitterly as he learned of the sudden death of one of his pupils: "Oh, if I had dreamed of the possibility of this, I would have talked so differently, so plainly, last Sabbath. God forgive me!" Opportunities are God's gifts for the moment that now is. It is doubtful if He ever repeats them in exactly the same form and with the same possibility of blessing. A lost opportunity is lost forever. — *Christian Intelligencer.*

* * *

No religious teacher has ever been a stronger apostle of freedom and spontaneity in religion than the late Professor Drummond. The soul, he used to say, ought to grow like a lily. What does the lily do in order to grow? Nothing, seems to be the answer; the sunshine, the shower, the dew, do everything that is required. Yes, but the lily must do one thing — Professor Drummond used to say — it must keep in position. It must be where the influences of nature are descending, and it must intercept them. It would not grow if it were kept where the light or the rain could not get at it. So God will make us grow; the forces of salvation are ample, and they are all about us, as the sunshine and the dew are in the atmosphere; but we must keep in position. — *James Stalker, D. D.*

* * *

Life to him [Phillips Brooks] was one great unity. He did not separate the religious from the secular life. He did not sharply distinguish between religious duties and the duties of common life. The obedience called for in the university, or in the professions, the institutions and vocations of life, was a religious principle as much as prayer or worship. He knew only one distinction — between good and bad, right and wrong. Life was the good and the right; all that ministered to these was religious and sacred wherever it might be found, in art or literature, philosophy or science. Whatever increased vitality was of divine origin. It was not things in themselves that were worldly or injurious, but the spirit or temper with which the world and the things that are in the world were followed. Worldliness was simply the absence of the love of God. He who loved God possessed the world in its fullness, and his life became ever more rich and full. Thus, as far as it was in his power, Phillips Brooks was a man of the world because he was first a man of God. He gave us therefore in himself the type of modern sainthood. It is consecration, not renunciation, which makes the highest character. — ALEXANDER V. G. ALLEN, D. D., in "The Message of Christ to Manhood" (William Belden Noble Lectures).

* * *

I set my wind-harp in the wind,
And a wind came out of the south;
Soft, soft, it blew with gentle coo,
Like words from a maiden's mouth.
Then like the stir of angels' wings
It gently touched the trembling strings;
And oh! my harp gave back to me
A wondrous heavenly melody.

I set my wind-harp in the wind,
And a storm from the north blew loud,
From the icy north it hurried forth,
And dark grew sea and cloud.
It whistled down the mountains' height,
It smote the quivering chords with might;
But still my harp gave back to me
Its tender, heavenly melody.

Ah me! that such a heart were mine,
Responsive tuned and true,
When all was glad, when all was shine,
Or when storms of sorrow blew.
That so, 'mid all the fret and strife,
The jarring undertones of life,
My life might rise to God, and be
One long, harmonious symphony!

— FREDERICK E. WEATHERBEE, in *Christian Work.*

FROM A NEW STANDPOINT

Part I.

MRS. C. F. WILDER.

I AM very much interested in the way a certain postgraduate college student looks upon her work. With due deliberation she selected her course of study: Music, because she is well advanced and has a passion for it; drawing, because she has a gift as an artist, and has cultivated the gift; domestic science, because she likes the science, and it is the really most useful science to a woman.

It is with the keenest delight this student touches the keys of the upright-grand. She is just as happy in her practice as in the performance before a crowd. Indeed, she is happier, because she dislikes the crowd. No matter how hard the drill or how painstaking the practice, it is all a pleasure. With her drawing she works with the same eagerness, whether planning a house or sketching a fine bit of scenery. But it is her delight in her domestic science where we saw a lesson for all house-mothers.

The study of chemistry and work in the kitchen-laboratory has created as keen an interest in the transformation of yeast into bread, beef into soup, fruits and nuts into salad, eggs and flour into "angel food," as in bringing out a picture with pencil and crayon or interpreting the music of the old masters. It would be absurd to ask that student if any of her work is drudgery.

I was thinking that if, at the beginning of this new year, the house mothers of America could only look upon their duties with the same degree of interest this student looks upon her duties, would not life take on new comfort and new beauty? But a large per cent. of the house-mothers look upon their work as drudgery and complain because they are having a hard time. I used to read Gannett's tract, "Blessed be Drudgery," and think how helpful it was as a new gospel; but since I have learned that there is no need of "drudgery," the tract has lost its interest. Hard work, monotonous detail, the same routine repeated day after day, need never become "drudgery." If the work to be done

is the next duty, it is *duty*, not *drudgery*. Work done with a complaining spirit or with dull and thoughtless emotions is drudgery. If we think our work is drudgery, call it "drudgery," and do it as though it were drudgery, what else could it be?

The average house-mother speaks of domestic duties as "drudgery." Is this sensible? Is it right? Is it true? Is it any wonder the daughters are anxious to be out in the world seeking a career? Ninety-four per cent. of the women of this country perform the domestic duties of the home without outside help, and is it not time they look upon the duties next before them as duties, and not drudgery? We are Christian women, and if we believe God is God, we also believe we are His children and He has allowed us to be in the rim where we belong. It may look to us as if the rim in which another finds herself is pleasanter than our own, but we know that, taken clear round the rim and the whole time it lasts, they average about alike.

The greatest thing in the world is to be the women that we are. The greatest thing in the world is to be a mother. Not alone the mother of babies for whom we delight to sacrifice, but the mother of growing sons and daughters. And not only one's own sons and daughters, but it is beautiful to take into the heart the lonely social orphans about us; to give up our ease and preference and live with them; to have their God our God, and their people our people. The greatest thing in the world is for us to be the house-mothers that we are. God gives no two of us duties just alike. No two are called upon to make the same sacrifices. Do I think your duties pleasanter than mine, and my sacrifices less agreeable than yours? I suppose Cain looked at Abel and thought the same.

Hard times and hardships come to all. Every life is handicapped. It is only in a matter of degree that the difference is seen. If my daughter makes her own gown because she has not ten or twelve dollars to pay the dressmaker, and feels it a hardship, your daughter feels it equally a hardship if she cannot spend three times as much on her gown. If my son works his own way through college and wishes all the world did not know about his hard-up-ishness, your son in college feels just as badly when his father cuts his spending money down from three thousand to one-half the amount.

It is not to our taste to count the pennies. It is hard to be thought mean and selfish. It is humiliation in the extreme to wear a shabby coat or to have our loved ones do this, but does it make life any easier to kick against the pricks?

Who has discovered what was Paul's thorn in the flesh? It may be it was exactly what is yours or mine. Anyhow, he had grace to bear it, and we can have the same. If we look at our thorn with this thought in mind, it will give us courage. And when we have looked at our lives from every point of view, looked at character as we know we ought to look at it, is not this characteristic — courage — exactly what we want today to make us the men and women we are capable of becoming?

The patriarchs who lived nearest God were blessed with long life, fertile fields, large herds and flocks. Their great virtue was self-restraint — the refusing to do as the idolaters did around them. The New Testament heroes, by self-denial and self-abnegation, won characters of heroic endurance. The first climbed half-way up that ladder of character-making rounds held up by St. Peter, and stopped at self-restraint, "temperance;" the Christian, he who had been taught the ideal life by Christ, climbed to the top and had the "abundant entrance" into the kingdom even in this life.

Which is of most worth, fertile fields or noble character?

As we think, so are we. If we think "drudgery," it is drudgery. If we think "duty" — "God-given duty" — it is duty, and God is in the midst.

Manhattan, Kansas.

AFTERWARDS

The peasant sowed, unrecompensed, in pain;
An army rode and trampled down his grain;
Another year — behold the harvest yield
Sprang rich and golden from the trampled field!

The miner delved in darkness and despair;
His tears concealed the trove his hand laid bare;
His orphaned child, years after, found the gem,
And lo! it glorified a diadem.

The friar sang a vesper, sweet and clear;
Without his cell a monarch paused to hear;
The friar slept, nor ever dreamed that he
Had sung to kings and sweetened history!

The brave knight rode, fameless and all alone;
The brave knight fell, and none reared him a stone;
His faithful sword, borne by another's hand,
One day brought joy and freedom to his land.

The great man lived, lonely and poor and scorned;
The great man died, and but a beggar mourned;
A thousand years — and lo! in twilight's gloom
Ten thousand pilgrims kneel beside his tomb!

Faint heart, be brave and banish thy despair!
Look to the past — find vindication there;
Our little lives make God's rewards seem late,
But recompensed are they who work and wait.

— *Burritt Hamilton.*

HER VISION

THE day of visions is not wholly past; God still reveals Himself to those whose hearts are open, and His word moves them to new duties. A woman, naturally shy and reserved except with those she knew best, told one day how the change came: —

"I had been down our street one afternoon," she said, "in my usual fashion, speaking only to those whom I could not avoid. I thought nothing of it then, but when I reached home I still seemed to see the street as it had been when I passed through it. A group of children were playing on the sidewalk; the little German at the corner was mowing his lawn, his eyes bent gravely to his task; further down the street old Mrs. Barrows was sitting at her window, looking wistfully out into the world where she never could walk again; just beyond a little woman was leaning over the gate with an anxious face, and silently down the other side came a still figure in heavy black. I knew them all, and — I had passed by so quickly.

"And then I saw Christ go down the street — down my street and in my steps. But, oh, the difference! I saw the child faces lifted to Him and the little warm hands clinging about Him. I saw Him stop and speak to the old German, and I knew by the lightling of the heavy face that He had said some word about the boy who had just left home. I saw Him stop and tell Mrs. Barrows that little Elizabeth Hill was better, and that the apple blossoms were in bloom. I saw Him quiet the anxious little mother with a promise to send home the baby runaway. I saw His tender look and touch for the sorrowful figure in black.

"There was no miracle — nothing that I could not have done — no word that I could not have spoken. But when I saw the difference I said that, God helping me, I would never again go blindly down my street." — *Forward.*

HIS EXTRAVAGANT WIFE

SHE was the minister's wife, and, therefore, the particular property of the ladies of her husband's congregation. Furthermore, she was not only young and pretty, but unmistakably stylish, which made her still more an object of criticism to the women of Brookville, who regarded her gowns as a tacit reproach to their own.

"You'll ruin my reputation with that dress, Dorothy," said her husband, as he watched her arraying herself for her first appearance at Brookville church, in a dainty lavender lawn. "Every one will say that I married an extravagant wife."

"Extravagant, dear!" exclaimed Dorothy, in surprise. "Why, this is nothing but seven-cent lawn, and I made it myself. The whole thing, lace, ribbons and all, didn't cost over two dollars."

"I take it all back, then," said the minister, laughing; "but if you will wear such cute, stylish little dresses, you must expect our good ladies to criticise you. The wife of a poor country parson should have her affections set far above such things as skirts with ruffles high at the back and low at the front."

As the minister had prophesied, the attention of the congregation centred that morning upon the bride rather than upon the groom's sermon, and few of the women present but had taken in every detail of her dress, from the violets in her hat to the patent leather tips of her shoes.

Opinion was reserved until the sewing circle met a week later, when Mrs. Blair's case was brought up, discussed, sat upon, and a verdict of "guilty of extravagance" rendered unanimously.

"That purple dress she wore Sunday must have cost a heap," said Mrs. Gibbs, basting away vigorously upon unbleached muslin undergarments for the Indians.

"Well, that's just where you're mistaken, Martha," said a mild old lady, pausing in her work at the sewing machine. "She told my Jennie that she made it herself, and it only cost two dollars."

"That may be," said Mrs. Gibbs, still more sharply, "but there's no need to have so many. I've seen her wear five, six — no, seven — different dresses since she's been here, beside no end o' shirt waists."

"I wouldn't mind about her dressin' so," said Miss Barnes, meditatively threading a needle; "but, bein' as I live next door, I know somethin' o' what they have to eat, and she is a wasteful provider, I must say. Fruit every morning for breakfast, and dear knows what all. And last night she made croquettes for supper." (Miss Barnes pronounced it "crokays.")

"Supper!" sniffed Mrs. Gibbs, scornfully. "She don't have no supper at night. She

has dinner, and lunch at noon; and one night I went by when she had comp'ny from the city, and she had candles on the table. Candles, mind you, with yellow paper shades!"

The mild-faced old lady paused again at the machine. "Candles?" she said, inquiringly. "Well, now, I call that right savin' of her. Candles is lots cheaper'n oil."

But her voice was lost in the general clatter of tongues which promptly and positively denounced Mrs. Blair as wasteful and extravagant.

A few hours later, at the parsonage, the minister was vainly endeavoring to defend himself against the reproaches of his wife.

"I know it was eavesdropping, Dot," he said, penitently, "but it was such a temptation. I was in the study over there at the church, and when they started in about your fruit for breakfast, and candles at dinner, I just had to listen. It was too funny."

"It was eavesdropping," said his wife, with as much dignity as a small woman can assume when sitting on a cricket at her husband's feet. "It was most disgraceful eavesdropping, but I'll forgive you on one condition."

"Which is — ?" began the minister, inquiringly.

"That you let me invite Mrs. Gibbs and her husband here to dinner some evening, and I'll get up the nicest dinner I know how for the least money."

"Candles with yellow shades?" inquired her husband.

"Candles with yellow shades, and I'll wear a décolleté dress if you make fun of me," said his wife, decidedly. "Then, when it's all over, I'll tell her how much the whole thing cost, and surprise her."

"Excellent!" said Mr. Blair, admiringly. "If you develop many more such original ideas, I'll have you write my sermons for me."

So the next day a note was sent from the parsonage, requesting the presence of Mr. and Mrs. Gibbs at dinner the following evening.

"I think she might have invited me, ma," said Nettie Gibbs, who had just begun to do her hair up, and considered that equal to a *début* into social life.

"I think she might, too," said her mother; adding, consolingly, "but your pa 'n me'll tell you all about it, 'n that'll be 'most as nice as going yourself."

The invitation was for dinner at half-past six, but Mr. Blair had warned his wife that her guests would no doubt arrive early; so promptly at five o'clock she presented herself in his study.

"Do you think this blue silk waist is too gay?" she inquired.

"Not at all, dear," said her husband, looking up from his manuscript. "It's very pretty, and, if the lavender lawn cost seven cents a yard, that must have at least cost ten."

The guests arrived, and promptly at half-past six Mrs. Blair led the way to the dining-room, where the table was set with her pretty wedding silver and china.

"There wasn't a pie there," Mrs. Gibbs reported to her daughter when they reached home late in the evening, "but it was a mighty good dinner."

"What did you have, ma?" inquired Nettie, eagerly.

"Well," said her mother, as she carefully unpinned her bonnet-strings, "first we had some tomater soup, 'n she had somethin' like toasted bread squares served with it. Then we had chicken — curried chicken, I think she called it — 'n' rice, 'n' potaters. That was real good. Then the girl cleared away our plates, 'n' brought on a mess o' lettuce 'n' some oil dressin' to eat with it, 'n' crackers 'n' cheese. Then — let's see; what did we have next, Jim? Oh, yes, I know; some little puff things — popovers with sauce; 'n' then the queerest thing — coffee in little teeny bits o' cups about as big as Mamie's doll cups. Beside that she had some candied ginger in a glass dish that she passed around."

"So you had a good time, ma," said Nettie, wistfully.

"Elegant," replied her mother. "An' what do you suppose she told me? When we finished, she says, 'Now, Mrs. Gibbs, just for fun, I want you to guess how much this dinner cost.' I didn't know, so I gave up, 'n' she said the whole business, chicken 'n' all, only cost a dollar. I didn't see how she did it, so I asked her. 'That's easy enough,' sez she, 'n' then she asked Mr. Blair for a piece o' paper 'n' a pencil. Then she figgered it out. There was tomater soup, that cost about ten cents. Then she counted up chicken, 'n' rice, 'n' every last thing, 'n' it just came out straight, one dollar."

"Smart, isn't she?" said Nettie, admiringly.

"An' she makes all her own dresses, too," pursued her mother. "An' she says she'll show you how to make one o' them cut skirts you've been so set on havin'."

"Oh, that'll be lovely!" exclaimed her daughter with enthusiasm. "I do want one like she wore last Sunday."

"Well," said Mrs. Gibbs reflectively, as she set her best bonnet away in its box, "I did think the minister's wife was extravagant, but she isn't a bit. She's real savin'!" — MRS. ELSIE DUNCAN YALE, in *Presbyterian*.

THE HOUR OF HELP

My soul goes out, on sweetest music stealing,
Into the quiet night,
To learn of Nature's forces, all revealing
The secret of her might.
The moon, the stars, the sensuous summer breeze,
The drowsy hum of myriad winged things,
The murmur of the brook and of the trees,
The swimming bell-tones where the curfew rings —
All soothe the weary heart,
And give it courage, ere the first bird sings,
To meet the stress and strain of day again,
And of the great world-burden gladly then
To bear the ordered part.

— ELIZABETH PALMER, in *Harper's Bazar*.

W. F. M. S. NOTES

— Miss Amelia Achard, whose health was ruined by the shock received in the St. Louis cyclone, has been able to translate the beautiful story of Soo-boo-na-gam for the *Frauen Missions Freund*, of which her mother is editor.

— Rev. J. P. Negus, who gave $300 to bring the Chinese girl, Mabel Sia, to this country to be educated, was made a life patron of the W. F. M. S. at the recent session of the Des Moines Branch at Fort Madison.

— Miss Mabel Hartford found out recently that a new secret society has been formed in Ku Cheng, China, where she so narrowly escaped a horrible death a few years ago. One of the first pledges of the new society is to kill Miss Hartford. In the face of this she and the friends have decided that for the present Miss Hartford would better stay away from Ku Cheng, and so others are carrying on her work there while she is busy elsewhere.

— On the afternoon of Jan. 2, friends gathered in Wesleyan Hall to bid Miss Florence L. Nichols Godspeed on her return to her work in the Harriet Warren Memorial College in Lucknow, India. The Scripture reading by Miss Lunn, the prayer by Dr. Wm. Clark, and the songs by Mrs. Rev. Geo. Phinney and Miss Carrie Burgess were tenderly appropriate. Miss Nichols gave us a glimpse of the work in Lucknow, and Mrs. Dr. Butler spoke as only she can speak of the Lucknow College as the "Taj" which we are erecting there. After an inspiring song by Miss Sadie Wing, all were given the opportunity of taking Miss Nichols by the hand. It was a pleasant sight to see the venerable pioneer missionary, Mrs. Wm. Butler, and the fresh young worker, Miss Nichols, standing side by side, and at the last in cordial hand-clasp as the company sang before dispersing, "God be with you till we meet again." Miss Nichols left Boston at 11 P. M. for New York, whence she sailed on the "Paris" on Jan. 4.

— A goodly company of ladies of the New York Branch gathered in Room 13, 150 Fifth Ave., New York, Tuesday afternoon, to say a word of congratulation to the young women sailing Wednesday morning by the "Paris." Mrs. S. B. Skidmore, corresponding secretary, presided. Miss Florence L. Nichols, of the New England Branch, returning to work in the Woman's College of Lucknow after a ten months' furlough in this country, spoke briefly, as did Miss Margaret Carver, of the Cincinnati Branch, under appointment to the Girls' High School of Naini Tal, and Miss Cora Zentmire, under appointment of the Northwestern Branch to Angola, Africa. Drs. Leonard, Baldwin, Smith and Palmer, present on this occasion, each spoke, and Bishop Hartzell, coming in at the last moment, added a word and pronounced the benediction.

A company of about twenty-five gathered in the cabin of the "Paris," Wednesday morning, Jan. 4, to wish a *bon voyage* to Bishop Hartzell and the company of outgoing missionaries, including the young ladies mentioned above and Rev. J. B. Thomas and family returning to work in India.

— Hasan Raza Khan is a presiding elder on the Kasganj District. Bishop Thoburn says that on his visit there he found ninety-two members of his conference in session with him. The Bishop says: "I was much pleased with the appearance of the members of this conference. It was composed wholly of Hindustani people. . . . . A woman's conference was in session at the same time under the presidency of the presiding elder's wife, and both assemblies showed manifest tokens of steady and very satisfactory improvement. Nearly all reported an advance in collections, and spoke cheerfully and enthusiastically of their ability to raise more in the future. Several men and women rose to testify to their intention to do more towards self-support; and yet the men and women who were making this sacrifice (a considerable portion of their salaries) did not seem to be conscious of having done anything deserving special mention. . . . Twice I have sent persons through the district to note the condition of the schools, the number of women and girls who could read, the general condition of the Christians religiously. One lady reported that she had found more girls and women able to read than she had ever found in any other part of North India. Better still the government inspector of schools has made special mention of the Christian girls' schools in this district under Rev. Hasan Khan and his wife."

Lucy A. Alderman Memorial Building

For twenty years Mrs. Lucy A. Alderman has been the corresponding secretary of the New England Branch of the Woman's Foreign Missionary Society. To commemorate Mrs. Alderman's faithful service, the Branch desires to erect a new school building at Tsun Hua, China, to be called the "Lucy A. Alderman Memorial Building," and asks for a thank-offering of $3,000 for the purpose. The following appeal, prepared by a committee elected at the annual meeting of the

Branch, consisting of Mrs. Charles Parkhurst, Mrs. Daniel Richards, and Mrs. C. S. Nutter, is being circulated among the auxiliaries of the Branch: —

"The New England Branch asks for a thank-offering of $3,000 this year. We want to build a

MRS. LUCY A. ALDERMAN.

memorial to our beloved corresponding secretary, Mrs. Lucy A. Alderman, who for twenty years has been such a faithful leader of our hosts. We love to think of her prayers, her faith, her time, her strength, yea, her very life given to this cause, and we can conceive of no better way to honor her than to erect in some foreign land a memorial that shall continue her work for many years to come.

She has chosen that this memorial shall be a new school building at Tsun Hua, China. The choice is a wise one. Five of the women sent out by the New England Branch have been stationed there at different times, and others have worked there for a season. The building is greatly needed. Instead of opening our doors to sixty girls, we might welcome a hundred. If we could see the missionary sitting with bowed head as she thinks of girls by the score who are pleading in vain to come; if we could see what it means to be a Christian without ability to read the Bible; if we could see the difference between the educated Christian girls and the Christian women who have grown up in ignorance, we would hasten to offer unto the Lord thank-offerings for our own Christian training.

PROPOSED LOCATION OF MEMORIAL BUILDING

[Electro shows the two buildings — recitation hall and dormitory — already the property of the W. F. M. S.]

"We are entering upon the thirtieth year of our history. As we see the original eight members increased to 151,865, as we think that God has sent forth 175 women to foreign fields, and that during these years $4,668,859.87 have gone from our treasury to bless the world, we find abundant cause to make a special thank-offering this year to the Lord of Hosts."

BOYS AND GIRLS

WINTER BIRDS

I watch them from the window,
While winds so keenly blow;
How merrily they twitter,
And revel in the snow;
In brown and ruffled feathers
They dot the white around,
And not one moping comrade
Among the lot I've found.
Ah! may I be as cheerful
As yonder winter birds,
Through ills and petty crosses,
With no repining words;
So, teaching me this lesson,
Away, away they go,
And leave their tiny footprints
In stars upon the snow.

— *George Cooper.*

THE LITTLE "MATE'S" TRIP

ADELBERT F. CALDWELL.

"THERE'S molasses for *one* thing! Molasses and — molasses and — oh, dear! I just *can't* remember what South America exports!" exclaimed Willie, despondently, and open came the geography to the place where he held his fore finger.

After a few minutes of really hard study — as Willie thought — the book was closed again, and he confidently began: "South America exports molasses, coffee and — coffee and — There! I can't remember the old stuff," and the little fellow's eyes began to grow (suppose I ought not to tell it) just a trifle moist. Mamma had told him he couldn't go out on his skates that afternoon till his geography lesson for Monday was learned — and it was already growing dark.

"Well! *well!*" exclaimed grandpa, jovially, as he brought in an armful of round birch wood, "what's the matter with the General?"

"Grandpa always called Willie "General" when he pouted or cried — can you guess why?

"I just can't get my geography lesson, grandpa, I just *can't!* and — and it's most too dark to skate already!"

"Geography?" said grandpa, slowly, as he laid down the wood. "Why, that's easy. Bless me! I'd been through 'Baker's Two Continents' once and half through again, before I was ten."

"But this is awful hard!" exclaimed Willie quickly — "harder'n 'Baker's,' I know. That didn't have 'exports' in it, did it, grandpa?"

"Exports, imports, and *foreign* ports, too!" answered grandpa, his eyes twinkling merrily.

"From *South America*, grandpa — hard's these?" asked Willie, gravely.

"Shouldn't wonder a bit," and grandpa drew his arm-chair up to the sofa, where Willie sat watching the rapid hands of the clock and the deepening shadows within the room.

"South American exports, are they, you can't learn?" asked grandpa, laying the geography on the table. "Suppose, now, we take a trip down there and get a load! Of course, we'll take some of our own products down in exchange. Let me see, I'll be captain of the crew, and you the mate."

"Why, grandpa," exclaimed Willie, greatly interested, "what do you mean?"

"Just what I say — we'll take an imaginary trip ('twill be better in some ways than a really-and-truly one, for then we won't be seasick) to South America. Now what do we produce in the United States that is useful to the people down there?"

Willie thought a moment.

"Oh, one thing is ice, grandpa!"

"Sure enough! Now what will we get in return?"

"Oh, I know — coffee!" exclaimed Willie, radiantly.

"Now we'll take down some thin cotton cloth for the natives to wear, and what'll they give in exchange for it?"

"To wear?" thought Willie, thoroughly puzzled.

"From Brazil," suggested the captain.

"Diamonds, to be sure!" laughed Willie.

"Now think what other things we can take with us."

"Hay, farming tools, lumber, fish, and — and" —

"Well, I rather think we've got enough for one load," declared the captain. "Now what'll we swap for these?"

Again Willie's little brow became puckered.

"Molasses and" —

"What do we put in our coffee?"

"Sugar!" exclaimed Willie quickly.

"And our shoes are made of" —

"Leather! Now let's see what we'll have, grandpa. Coffee, diamonds, molasses, sugar, leather, and — and — dyestuffs we've got!"

Before the ship returned the captain and mate had many other things stowed away in the hold, and, of course, being mate, Willie *couldn't* forget what his cargo consisted of.

When mamma came in to light the lamps, Willie exclaimed happily: "I've been to South America, mamma, and it's lots more fun than going skating!"

"And he knows what she exports, too," said grandpa, quickly.

Kent's Hill, Me.

THE SUNDAY SCHOOL

First Quarter Lesson IV

SUNDAY, JANUARY 22, 1899.

JOHN 3: 1-16.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST AND NICODEMUS

I Preliminary

1. GOLDEN TEXT: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* — John 3: 16.

2. DATE: A. D. 27, April.

3. PLACE: Jerusalem.

4. HOME READINGS: *Monday* — John 3: 1-13. *Tuesday* — John 4: 14-21. *Wednesday* — 2 Cor. 5: 14-21. *Thursday* — 1 Pet. 1: 15-25. *Friday* — Num. 21: 4-9. *Saturday* — 1 John 4: 7-14. *Sunday* — Rom. 8: 31-39.

II Introductory

Thus far our Lord has had to do with men of humble birth and station. His first disciples were selected from peasants and fishermen. They made no pretensions to learning, and no professions of sanctity. But now we have a different specimen — a man of years and culture, of dignified deportment, rich, respected, religious, a member of the Sanhedrin, a doctor of the law, one who had sought out all knowledge and was familiar with all tradition — a Pharisee, too, of rigid morals and haughty integrity. Such was Nicodemus — the first of his class to come to Jesus.

The miracles which Jesus wrought after purifying the temple had startled all minds, and convinced many. Of this number was Nicodemus. He had reasoned, logically enough, that no man could do these miracles except God were with him. Appearances were against the new Prophet. He was unknown, obscure — a provincial, without social standing, with no literary repute; but for all that His mighty works were the credentials of a teacher sent from God. Was He *more* than this? Nicodemus decided to call on Him, and satisfy His own mind — but not by day; he is too timid to risk remark and possibly ridicule; he will wait till nightfall.

To this visit we are indebted for one of the richest and most compact summaries of Gospel truth which the Bible contains — the Father's love, the Son's mission, the Spirit's agency, man's lost estate, the faith that saves, the kingdom of God, eternal life — all these; and grouped around the central truth of regeneration, the necessity for which is most convincingly impressed upon the mind of Nicodemus.

John was probably present at this interview. He narrates, of course, but a part of what was said. The learned doctor was amazed, utterly confounded, by the teaching of the younger Rabbi. "Born anew?" This the condition of membership in the coming kingdom? Why, he had never dreamed of conditions for *himself* — never dreamed that *he* was not fitted for the Messiah's kingdom, and for its highest honors, too. *His* righteousness and respectability not sufficient? His descent from Abraham to count for nothing? The whole foundation of his proud confidence to be thus swept away, and he to be brought down to the ignoble level of the common people — of the Gentiles even? This was a revelation indeed. And what was it to be "born again?" In a doubtful or a frivolous mood he inquires if a second physical birth is meant. But he is met by the calm declaration, prefaced by the words with which our Lord was wont to introduce His most solemn utterances, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Flesh can only beget flesh. The Spirit is required to produce a true spiritual nature. The method of His working is incomprehensible, like "the viewless mind," but the effects produced demonstrate the reality.

Nicodemus was perplexed. "How can these things be?" be murmured. But he was promptly assured that as a teacher of Israel he ought to have known these things. There were "heavenly things" yet to be revealed, and only the Son of man, whose true home is in heaven, is competent to reveal them; but why tell of "heavenly things" if the "earthly things" — the primary knowledge — is disbelieved in? The Son of man is worthy of faith, for He is the only begotten Son, the gift of the Father's love to a lost world, the great Sacrifice for sin.

III Expository

1. **There was** — R. V., "now there was." The chapter should have begun with the 23d verse of the preceding chapter. **A man of the Pharisees.** — "The Pharisees prayed, fasted, sacrificed, washed regularly and by rule, and brought every department of life under the direction of the law. But while thus careful of the form, they neglected the spirit of the word of God, and were ostentatious in religion, hypocritical in character, and unspiritual in heart" (Vincent). **Nicodemus** — a Greek name, signifying "conqueror of the people." Nothing is known of him beyond what is mentioned here and in John 7: 50 and 19: 39. He never became an open follower of Jesus. **Ruler of the Jews** — an ecclesiastical ruler, a member of the Sanhedrin; the civil rulers of the Jews were Romans.

2. **Came by night** — for reasons of caution and private investigation. **Rabbi** — the usual title given to a public teacher; we should say, "Doctor." **We know** — either "we Sanhedrists know," or the vague "we" used instead of the timid "I." **Teacher come from God** — divinely appointed, or sent; further than this Nicodemus could not go; further than this a large number even yet do not go. **No man can do these miracles** (R. V., "signs"). — The "signs" logically proved, to candid minds like his, divine co-operation, and therefore a divine appointment of the Worker.

3. **Jesus answered.** — Strictly there was nothing to answer, for no recorded question had been put. But the very presence of Nicodemus, and his timid, partial confession, implied "What more?" The kingdom of heaven is at hand, so the Baptist teaches, and we all know it. You have proved yourself as being from God — what more? **Verily, verily, I say unto thee** — a solemn, authoritative preface. Jesus does not say "we." **Except a man be born again** (R. V., "be born anew"). — A second birth from above, or from God, is here made an indispensable condition to what follows. The Greek word for "again" (rendered "anew" by the Revisers) means also "from above" — a rendering more in harmony with the divine work upon which our Lord insists. **He cannot see the kingdom of God** — not "shall not," but "cannot." The kingdom of heaven is not external, as Nicodemus imagines; it is "within you;" and therefore in the nature of things there can be no perception of it, no correct understanding of it until the "carnal mind" is changed into the "spiritual mind" by regeneration.

4. **Nicodemus saith** — "ironically" (Godet); "good-humoredly" (Lange); "an implication of absurdity" (Meyer). **How can a man be born when he is old?** — as though he would say: Surely you are not referring to a second physical birth; such an idea would be preposterous; and yet how can an old man be re-born morally or spiritually? Is it not as impossible as a second physical birth would be?

5, 6. **Except a man be born of water and of the Spirit** — the water symbolizing purification, and referring evidently to baptism, the Spirit implying spiritual regeneration. The "outward sign and spiritual grace" are indispensable. Only those who receive them are members of the heavenly kingdom. **That which is born of the flesh is flesh.** — The carnal nature propagates itself and nothing else. By no process of evolution can spiritual life be developed out of the life of the flesh. **Born of the Spirit is spirit.** — "A new spirit will I put within you" (Ezek. 36). The Holy Spirit begets in every receptive mind a new spiritual life; so that whereas before the mind was carnal — "dead in trespasses and sins" — it now lives a life impossible before, a life divine.

7. **Marvel not.** — Evidently the amazement of Nicodemus at this revolutionary teaching was depicted in his face and manner. **Ye must** — in the very nature of things. A spiritual kingdom *must* have spiritual subjects, if any. Spiritual things are spiritually discerned, if at all. The "ye" includes those in whose name Nicodemus was probably speaking (verse 2). **Be born again** (R. V., "anew") — the second repetition of this requirement. Nicodemus is taught that neither learning, nor rank, nor respectability, nor church membership, nor circumcision, nor the righteousness of the scribes and Pharisees, will suffice to admit him into the kingdom of grace here, or the

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kingdom of glory hereafter (Phil. 3: 4-8). He must be born again by a creative act of the Spirit; a new spiritual life must be implanted (2 Cor. 5: 17; Gal. 6: 15); and the result must be a new creature (or creation) "which after God is created in righteousness and true holiness" (Eph. 4: 24).

The word "regeneration" rarely occurs in the Scriptures, but its essential idea saturates the whole New Testament. It presupposes a fallen, sinful, helpless state, for which it furnishes a complete and supernatural remedy. Conversion is man's act, in the exercise of his free will, whereby he turns from sin to holiness; regeneration is God's act whereby the change is effected, "according to the power that worketh in us" (W. O. H.).

8. **The wind bloweth where it listeth.** — A passing zephyr rustling the leaves outside may have suggested the illustration; or, possibly, the word "spirit" itself, which both in Greek and Hebrew is the same as that for "wind." Jesus reminds His visitor that the familiar wind is a mystery whose comings and goings no man can understand, whose action is incomprehensible. It roams freely where it "listeth;" but its "voice" is heard, and though unseen, its reality and power are palpable by its effects. Equally mysterious is the Spirit's work, but none the less real. The gales of the Spirit sweep over the churches at times like "a rushing, mighty wind;" at other times like gentle breezes. Their breath is the new "life" of man, and their "sound" is heard in the prayers of the penitent and the praises of the saved; but no one can tell the manner of their acting, or prescribe their course (2 Cor. 3: 17). The Spirit works in us and changes us, we know not how. The effects are manifest; the method is unknown. **Sound** — R. V., "voice." **Canst not tell** — R. V., "knowest not."

9, 10. **How can these things be?** — Nicodemus still doubts, but no longer trifles. **Art thou a master** (R. V., "the teacher") **of Israel.** — "Art thou the Doctor whose wisdom is so famous?" **Knowest not** (R. V., "understandest not") **these things?** — There is a tone of surprise, perhaps of reproof, in the question. Jesus hints that His doctrine is not new; that Nicodemus might have found it in David's Psalms (51: 12), and Jeremiah's (4: 4; 31: 33) and Ezekiel's (36: 25-27) prophecies.

11. **We speak that we do know.** — Notice the ring of absolute certainty in these words. Jesus does not quote traditions, nor utter mere knowledge. His doctrine had been verified in human experience, and was therefore *a fact*. His mystery was no mystery to Him. Jesus knew whereof He affirmed, and He arraigns Nicodemus and his friends for their unbelief in not receiving His testimony. The "we" in this verse has been variously interpreted. According to Lücke it is merely rhetorical; Stier and Whedon refer it to the Trinity; Lange and Wesley to all the regenerate; Meyer, to teachers like Jesus Himself; why not Jesus and His followers, some of whom may have been present?

12. **Earthly things . . . heavenly things,** etc. — In declining to receive what Jesus had taught of the earthly aspects of regeneration (those things which could be verified by experience here and now), Nicodemus was shutting out the higher revelation. The earthly side was comparatively obvious; but if this is rejected, it is useless to speak of the heavenly aspects of the new birth — the unsearchable things which only a pure faith can grasp.

13. **No man hath ascended,** etc. — In R. V., "and no man hath ascended into heaven, but he that descended out of heaven, even the Son of man which is in heaven." Those "heavenly things" could be taught only by one who knew them. No mortal is competent to teach them; for none, not even Moses, has gone up to heaven and brought down a revelation. Only the speaker, the Son of man, who was Himself of heaven, and had come to earth, could testify of the heavenly. Uniting in Himself both God and man, His dwelling-place was at the same time in heaven and on earth. As He told Nathanael, He was the true Jacob's ladder, with His feet on earth's soil and His head in the skies, adown which heavenly revelations might come — and there is none other. For Nicodemus to reject Jesus and His testimony was to shut out from his soul forever the light of truth (Prov. 30: 4; Eph. 4: 9, 10).

14, 15. **And as Moses lifted up the serpent,** etc. — Jesus tells why He came to earth. He cites Moses to this doctor of the law and shows that the serpent of brass (Num. 21: 9) was a type of Himself and of His redemptive mission: 1. The brazen serpent was not in itself poisonous, but was made in the likeness of the poisonous serpents; so in Jesus there was no sin, but He was made in the likeness of sinful flesh (Rom. 8: 3). 2. The serpent was to be uplifted on a pole, in sight of the poisoned and the dying; so Jesus was to be nailed to the cross and lifted up in sight of a sin cursed and perishing world. 3. The look of faith healed the serpent's bite and restored life to the body; so the look of faith at the Crucified was to heal the deadly poison of sin and give eternal life to the soul. 4. The serpent was for Jews only; the salvation of Jesus is free and full for all men. **Whosoever believeth in him should not perish.** — The last three words are omitted in R. V. The words read: "Whosoever believeth may in him have eternal life."

16. **For God so loved the world,** etc. — Nicodemus is here told one of the "heavenly things." Jesus lifts the veil and shows to His astonished hearer the very heart of the invisible. All Gospel truth is condensed in this brief and wonderful utterance. We have not space to adequately interpret it, but its important lessons are: 1. That God is love (1 John 4: 8); 2. That His love embraces the whole world of man; 3. That His love for man, though undeserved, was so unspeakably great and compassionate that He spared not His own Son, but freely delivered Him up for us all (Rom. 8: 32).

IV Inferential

1. Faith in Christ as merely a teacher sent from God is not sufficient to save a man.

2. The indispensable conditions of membership in the heavenly kingdom are "the washing of regeneration and the renewing of the Holy Spirit" — a supernatural work resulting in "a new creature in Christ Jesus."

3. The method of the Spirit's work is a mystery which none can solve; the effects, however, are none the less certain.

4. Christianity offers, in its personal experience, the surest test of its reality and power.

5. The uplifted Cross is the only hope of a dying world.

6. "Thanks be unto God for His unspeakable Gift!"

7. "By grace are we saved, through faith."

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OUR BOOK TABLE

Bismarck the Man and the Statesman. Harper & Brothers: New York and London. Two Vols. Price, $7 50.

The autobiography of a man of the first rank, being, as the secondary title tells us, "the reflections and reminiscences of Otto, Prince Von Bismarck, written and dictated by himself after his retirement from office." It covers his entire public life of more than fifty years, from his first entrance on official station after leaving college until his retirement on the accession of the present Emperor. That is, it stops practically with the death of William I., only a very brief chapter being given to the Emperor Frederick III. With reference to the latter he says: "To the end of his life he maintained the same confidence in me as his father; and his wife's desire to undermine it never amounted to the same pugnacious determination as in the case of the Empress Augusta, who had a freer choice of methods." His relations with the Empress Augusta, who constantly opposed his policy, appear to have been decidedly antagonistic most of the time, and the poor Emperor between the two hostile influences had rather a severe experience, having it for his task to maintain, so far as possible, household peace without injury to the interests of the state. "His chivalrous feeling towards his wife," says Bismarck, "his mystical feeling towards the crowned Queen, his sensitiveness to interruptions in his domestic life and his daily habits, put obstacles in my way which were at times more difficult to overcome than those caused by foreign powers or hostile parties." Many such interesting bits of revelation concerning the inner history of the great struggles in which this great statesman was involved are scattered through these pages. His dislike of England and the English influences which manifested themselves through the ladies of the court was very pronounced. He speaks with much contempt of "the halo which surrounded the English catchwords, 'humanity,' 'civilization,'" and deprecates the "feelings which the terms humanity and civilization, imported to us from England, still rouse in German natures," "the *cant* of English public opinion." Sentimental considerations had no effect on Bismarck. His political and military policy was pressed remorselessly to its logical end without reference to the suffering involved or to the interests of the rest of the world. The present Emperor, in his utter indifference to Armenian butcheries and his friendship for the great assassin who rules at Constantinople, because the interests of Germany appear to be forwarded by such friendship, is following precisely the same path.

These two bulky volumes will be invaluable to students of the history of Europe during the present century. They require, for satisfactory reading, a pretty thorough knowledge of that history, since the princely author takes such knowledge for granted, and rambles on, somewhat disconnectedly, at his own liking, setting down whatever occurs to him as of importance in connection with his many contentions. It is thoroughly personal from beginning to end, and yet of personalities in any disagreeable or gossipy sense it has very few. It is composed on a high plane of dignity and deals mainly with the great affairs in which he played so conspicuous a part. Of his own private or domestic life there is almost nothing. In this respect the book is a disappointment. Though called an autobiography, it is not one in the usual sense. The author nowhere takes the public into his confidence except as to matters of state. It is to be hoped that some other work will before long be prepared which will fitly fill this gap.

Christianity and the Social State. By George C. Lorimer, D. D. American Baptist Publication Society: Philadelphia. Price, $2.

While Dr. Lorimer strongly pleads for a greatly improved social state, he makes it very clear that he has no sympathy with socialism. He calls it "a political extravaganza, a piece of clamorous charlatanism, as impracticable as it is inconsistent." He shows that such experiments — those which abrogate private property and exalt the State over industrial interests or over political concerns — have never diminished the sum of human sorrow, and must lead to ills more disastrous than any we are now called to endure. The socialistic movement would inevitably tend toward slavery, would pull down those who are up without lifting up those who are down, would be deadly in its influence on diligence and enterprise, would be the paralysis of energy, the arrest of progress, would be indeed legalized robbery, taking the earnings of the deserving to enrich the undeserving. It would put us under a government which would be not merely a despotism, but a rascally despotism, would bring about the degradation of woman, and sweep away every vestige of that Christian faith through which the little of human brotherhood witnessed in the world has been realized. "The socialism of today is through and through irreligious and hostile to the church."

The Social State which Dr. Lorimer advocates is that order of society where the man is managed for the good of the commonwealth and not of private individuals; where legislation is in the interest of the entire population and not of a mere fraction; a state built on brotherhood instead of greed and savage selfishness, guaranteeing equal rights, opportunities and privileges to all of its citizens, marked by solidarity and fraternity, the kingdom of God on earth. He considers it too early to dogmatize about details or the precise method of reaching the desired results, but not too early to push with vigor every movement leading in the right direction. It is one of the functions of the church to cultivate the necessary public opinion. A protest should go forth from every pulpit in the land against the degradation of labor, against that imperious dictatorial management of industrial works which robs men of their independence, against the sweating-shop abominations and all unwholesome conditions of toil. And all the people have in this matter something to do. "The final direction of industry lies with the consumers." The demand governs the supply, in quality as well as quantity. If the public shall refuse to purchase articles which are made at the cost of health, purity, and integrity, such articles must disappear from the market.

The author's chief immediate hope for an improved condition of things is in the direction of co-operation of labor with capital, instead of cut-throating competition and heartless corporations. He would have the State grant only such charters to corporations as would prevent their ever becoming the private property of one or two wealthy schemers, limiting the amount of shares that may be legally held by an individual. He would promote co-operative enterprises in production, distribution, and consumption. Already great success has attended very many of these enterprises, and there is large room for further progress.

The most radical chapter of the book is that on "Time and Taxes." He holds that there should be a reduction in the length of the working day, especially where drudgery and menial service exclusively occupy it. Taxes should be equal, direct, simple and certain. He leans toward Henry George's single tax and says: "Some such arrangement as has been proposed by Mr. George and his followers, I am persuaded, must be adopted in the near future." "The means by which the land shall be restored to the people may be nearer discovery than many suppose."

The book advocates powerfully many much-needed reforms, such as disarmament and the destruction of the liquor traffic, is thoroughly wholesome in its tone, and is likely to do much good.

The Man Without a Country, and Other Stories. By Edward Everett Hale. Little, Brown & Co.: Boston.

This is the first volume of a new library edition of the collected works of this popular author who for over forty years has been delighting the reading public with his short stories and more extended narratives. Some of them have had immense circulation. Of "The Man Without a Country" more than half a million copies have been printed. Of "East and West," a larger effort, of which probably many who read these columns will now hear for the first time, more than a million copies have been circulated, or so the author says he has been told; and yet he declares that the public did not like it as well as he did himself, and that it met not the slightest favor in England, and is not to be reprinted in this collection; which is rather remarkable if the "million" story is to be believed. The number of books which have had that number of purchasers is extremely few. Is there not some mistake here? One of the volumes will fittingly be called after that very successful venture "Ten Times One," another after "In His Name." "Sybaris and Other Homes" will discuss the crowded life of cities. There will be a volume of verse, one of social studies, one of autobiography, and one called "Philip Nolan's Friends." The eight or ten books which will form this called edition will constitute a worthy monument to a most worthy writer and man, and will be warmly welcomed by his many admirers and friends.

Suggestive Illustrations on the Acts of the Apostles. By F. N. Peloubet. E. R. Herrick & Co.: New York. Price, $1.25.

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ed to other qualities, has given such a wide popularity and long-continued usefulness to the author's "Select Notes" on the International Sunday-school lessons. The series is entitled "Suggestive Illustrations," because its object is quite as much to suggest other illustrations as to furnish material ready for use. It is not only sifted wheat gathered into the granary for daily consumption, but seed-grain for another and larger harvest which each reader may gather for himself. Dr. Peloubet is a most critical Bible scholar and a comprehensive student. His volumes are not padded, but exhibit painstaking and intellectual effort of the highest order. The book is intended to be especially helpful to pastors, to all who lead prayer-meetings, particularly to members of Christian Endeavor Societies and Epworth Leagues, and to Sunday-school teachers who desire further illustrations than can be found in "Select Notes" and the other helps.

Magazines

— In the January *Magazine of Art* the very interesting and discriminating estimate of Mr. Herbert J. Draper, a rising English artist, and his work, is beautifully illustrated with reproductions from his paintings, the frontispiece, "The Foam Sprite," being specially worthy of note. Besides the smaller illustrations there are two full-page "studies" — one for "The Sea Maiden," and one for "The Vintage Morn." Other attractions this month include: "The Etchings of Herr Max Klinger," "Turkish Art-Scribes of Today," "A Memorial to Charles Keene," "Coincidences and Resemblances in Works of Art," "Professor Répin," with the usual departments — "The Art Movement," "The Chronicle of Art," "Notes and Queries." (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— The leading contribution in *Harper's* for January is "The Naval Campaign of 1898 in the West Indies," by S. A. Staunton, Lieutenant United States Navy. The story is told again for those who never weary of reading of that great naval battle, and the article is finely illustrated. Howells begins a new story in this number entitled, "Their Silver Wedding Journey," which is also illustrated. Mary E. Wilkins contributes a story, also, on "The Love of Parson Lord." "The Sultan at Home" is a richly illustrated paper. "Brother Jonathan's Colonies: A Historical Account," by Prof. Albert Bushnell Hart, is very pertinent and timely. (Harper & Brothers: New York.)

— The "Village Blacksmith" is the Longfellow poem selected for the full-page illustration this month in the *Ladies' Home Journal* — a very different looking blacksmith shop from the traditional one under the "spreading chestnut tree." Cleveland Moffett tells about "The Man who Taught Paderewski" (Leschetizky). A page of "Some Remarkable Old Ladies" is very attractive. But, as usual, the number is brimful of all sorts of crisp, interesting reading for the home, and the departments are well filled. Ruth Ashmore's "Side Talks with Girls" will be missed, for she whose department this was, has recently gone away from earth. (Curtis Publishing Company: Philadelphia.)

— A leading feature of the January number of *Frank Leslie's Popular Monthly* is the complete story of "The Sinking of the 'Merrimac,'" by Osborn W. Deignan, chief boatswain's mate, elaborately illustrated. Another paper of note is "Campaigning with Gomez," by T. R. Dawley, Jr., with many illustrations. Bret Harte has a new story. Isabel Darling describes "Joaquin Miller's Return from the Klondike." There are besides many other articles, stories, and poems, of much interest. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— *St. Nicholas* starts out beautifully in the new year, with a perfect treasure-house of good things for the young folks. In the opening paper Isabel McDougall tells about "Three Little Spanish Princesses," three full page reproductions of paintings by Velasquez being given in connection with it. Lovers of cats will enjoy Edwin Wildman's account of "Mark Twain's Pets." "A Harmless Earthquake," by Helen A. Hawley, is very amusing. Mr. E. H. House continues to turn the "Bright Sides of History" toward the readers of *St. Nicholas*. Christmas and New Year's and other stories and poems abound. The number is rich in illustrations. (Century Company: New York.)

— A portrait of Lyman Abbott, and one of Mrs. L. M. N. Stevens, president of the National W. C. T. U., are given as frontispieces in the January *Chautauquan*. The opening article is upon "The Old Bailey," by John Charles Thornley, accompanied by illustrations. In the "Required" and "General" readings some of the interesting topics treated are: "The American Hotel," "English Journalism," "Shooting Stars," "The Yukon Country," "Some American Women in Science," "Evolution in the Kitchen," "Dr. Joseph Parker," etc. The department of "C. L. S. C. Work," is, of course, of particular interest to Chautauquans. (Dr. Theodore L. Flood: Meadville, Pa.)

— The January *Quiver* is a "holiday number," with a pretty colored frontispiece from a picture by Miss Ida Lovering called "Motherhood." "Lady Doctors in Heathen Lands" is of interest to all to whom foreign missions are dear. "The Pulpit Manner" ("Characteristic Gestures of Great Preachers") is a very entertaining illustrated article by F. M. Holmes. "Midget Churches" is a contribution of curious interest, with illustrations of tiny churches in Great Britain. The two serials have new chapters, and there are many short stories provided. (Cassell & Co., Limited: New York.)

She was Healed in Twelve Days

BELLEVILLE, HENDRICKS COUNTY, INDIANA, NOV. 5, 1898.

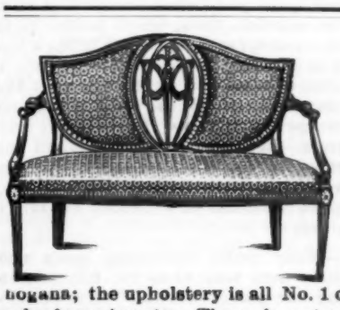
TO WHOM IT MAY CONCERN:

This is to certify that for three years I had a skin cancer, the size of a ten-cent piece, on the left temple near the eye. I was very much alarmed, for fear that it might spread into my eye, as it began to show symptoms of growing. I heard of Dr. Rinehart's New Treatment for cancer, and placed myself under his care, being convinced that he is a perfect gentleman, and his treatment, which is both local and constitutional, was sensible and thorough. I am pleased to say that on the eleventh day after I began treatment the cancer dropped out, not causing me, at any time during treatment, the slightest pain or discomfort, and no loss of sleep or rest. On the twelfth day I went home, thoroughly convinced of a cure. I will answer any inquiries, if stamped, addressed envelope is enclosed. MRS. MARY CALLAHAN.

Persons afflicted can have home treatment sent at moderate prices. No burning plasters used. For further information send for a free Book to Dr. RINEHART, Look Box 221, Indianapolis, Ind.

The Old Farmers' Almanac for 1899, No. 107, is received. It contains, beside the large number of astronomical calculations and the farmers' calendar for every month in the year, a variety of new, useful and entertaining matter. It is published by William Ware & Co., Boston, and is sold by booksellers throughout New England.

The '99 Calendar sent out by the *Youth's Companion* to all subscribers is exquisite in design and coloring. It is 8 x 11 inches in size when closed, the outside leaves folding back in shield shape style, whereon appear twelve monthly calendars irregularly encircling clusters of violets, with a gilt ornamented border. When open, the central space is occupied by a beautiful girl's head against a rich red background, accompanied on either side by panels containing full-length figures of winsome maidens. The calendar is a work of art of which the *Youth's Companion* may well feel proud.



3 Pieces: $115.

It takes all kinds of people to make a world, and all kinds of parlor suits to suit them; but he must be hard to please who is not drawn toward this offer:

A 3 Piece Set for $115

Look at this — the frames are of solid mahogany; the upholstery is all No. 1 curled hair; the covering is a heavy Silk Damask of rare beauty. There is not a trace of economy in construction or equipment.

The three pieces are a sofa, arm chair and straight chair. The frames are hand carved in full relief. It is as fine a set as we have heretofore sold for $150.

And the price is $115.

PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE

48 CANAL STREET

LARKIN SOAPS AND PREMIUMS.—FACTORY TO FAMILY

The Larkin idea fully explained in beautiful free booklet. Free sample soap if mention this publication.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

OUR OFFER FULLY EXPLAINED IN ZION'S HERALD, Oct. 26, Nov. 16 and 23.

The Deaconess Department

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

At the Home

Very generous have been the supplies sent in for Christmas work this year, as well as the gifts to the workers, and though acknowledgments have been sent whenever addresses were given, yet we would be glad if we might make mention of gifts such as "the dollar sent to be given to some poor body," the gift for a boy-baby in memory of a little translated one, and very many that mean much more, even in the giving, than any but God knows; yet because He *does* know, we are glad to remember that a joy infinitely more sacred than could come from any human acknowledgment has already filled the generous hearts; and perhaps the following incidents, giving a glimpse into the aftermath of such gifts, may be made the inspiration of others that will in their turn prove "like sweet mercy, twice blessed, in that it blesses him who gives and him who takes."

CHRISTMAS NOTES.

—— A friend sent me $1 to be used at Christmas to make some one happier. With the money I bought fruit and flowers, then arranged them in boxes, placing an appropriate Scripture card in each. It was nearing Christmas Eve as I carried one of these boxes to a poor friendless young woman, who was ill. As I approached her bedside, I gave the usual Christmas greeting and said cheerily: "See, I have brought you a Christmas box." A look of surprise passed over her face as she said, slowly, "For *me*? It can't be for *me*." When she saw the contents of the box, the tears came thick and fast and she said, "I was so lonely and discouraged. I thought no one cared for me and that this would be the saddest Christmas I had ever known, but somehow this gives me new courage." Then, as her eye caught the words, "Let not your heart be troubled," written on the little card, she added, "I believe that is a message from God to my soul, and I *will* trust Him." Over and over again she thanked me, and as I was about to leave I heard her say in a half-whisper, "It seems like a dream — too good to be true."

—— Another of these boxes was taken to a poor sick boy, and the others to two friendless sick ones. One of these latter, a girl of sixteen, was very ill. When she saw the beautiful flowers, she pressed them to her lips, burst into tears, and exclaimed, "Oh, how good they are to me!" I am sure if the giver could have witnessed the joy and gratitude with which each box was received, he would have felt that God had surely blessed his gift.

—— The following letter to Santa Claus came to the knowledge of one of the deaconesses. It was written by a little boy about six years old. He was assisted by his little sister who is two years younger: —

DEAR SANTA CLAUS: We are very poor. Please send us some of your things. Frances and I want them very bad. My sister wants a doll and a carriage to draw it in. I want a drum and an engine. If you can't spare a drum and an engine both, please send the drum anyway. If you have any mittens left, please bring us some, too. Mamma won't tell what she wants, but be sure and bring her something. WILLIE and FRANCES.

Thanks to the kind friends who sent us dolls and toys as well as useful articles, the deaconess was able to fill the order perfectly, even to the drum, and you may be sure the mother was not forgotten. The delight of the children was sufficient reward for the delivery of a very bulky package so large that the carrier needed the sleigh and reindeer.

—— One of our Christmas letters contained a dollar which the writer said would have bought a little gift for the dear uncle if he had not gone home to heaven. When the deaconesses were asked if they knew of a real nice old gentleman who needed something which the dollar would buy, one said: "I know of one who would appreciate a silk muffler, and I could get a good one for fifty cents." Another reminded us of an aged man for whom she had asked our prayers, who, through misfortune and the wrong-doing of others, was in a destitute condition. So the dollar helped to brighten Christmas for two, and we love to think that the uncle would surely approve if he knew — and who dares say that he does not know?

—— One of the pretty dolls which were sent to us by the children of a Junior League near by was taken to the home of a Russian Jew who attends one of our evening schools. The family only recently came to this country, and cannot speak a word of our language. The grateful mother, unable to tell her thanks in words, expressed them very sweetly by lifting the little girl in her arms and, in language which the child understood, bidding her kiss the deaconess.

—— A poor woman called at the Home on Friday before Christmas, to ask advice about having her children in some way freed from the harmful influence of their own father, who through drink, profane language and the like, is known to be unfit to have anything to do with little children. After advising her what to do, the deaconess asked what she was going to be able to do for her little ones for Christmas. With a pitiful voice she said: "I can't do anything for them at all. Mother was with us last year, but we shall not have any Christmas this year." The deaconess asked if she could not wait and carry a little box with her. She replied quickly: "Indeed I could." A visit to the matron's room, which looked quite like a toy-shop, soon resulted in filling a box with a doll for the seven-year-old girl, a train of cars and top for the boys aged five and three respectively, and a candy bag and Christmas card for each. The mother's tone of joyful thanks would have rejoiced the hearts of the dear Juniors and other friends who sent the toys, etc., and their wish to brighten Christmas for somebody was surely gratified.

—— Many pretty Christmas cards and booklets were sent to us for distribution among our poor "Shut-ins." We will describe the one which was the very nicest of all, hoping that some who read this may "go and do likewise" next year. The sender of this booklet was also the maker, with the exception of one leaf which was green and made by "Uncle Sam." It can be of any denomination the sender pleases — the larger the better. The booklet contained a beautiful poem on "Casting all your care upon Him, for He careth for you." The writer evidently had in mind James 2: 16 when she supplied the "green leaf." It was to be given, the sender said, to some poor, sick, discouraged one. It found its way to a patient sufferer who has not been able to walk for about eight years. The deaconess watched her read the lines and saw the look of pleased surprise when the crisp two-dollar bill slipped out, very beautifully emphasizing the blessed truth contained in the poem.

Training School Notes

The children of our industrial school, which is held in our class-rooms, were given a complete and happy surprise on Saturday before our holiday vacation. A large tree was dressed with candy-bags and presents of light weight, while books, dolls, games, skates and toys were displayed on tables near at hand. The Sunday-schools, Junior and Epworth Leagues, and individuals of the churches served by our students had responded so generously to our requests that an abundance was collected for the seventy-five children who were present. Our class-room had been decorated with bunting and a Christmas motto, and an ingeniously contrived star shed its rosy light upon the tree. The shutters were closed, the gas lighted, and teachers in readiness to receive the children at the usual hour. Such surprise and suppressed eagerness on the little faces was worth going far to see. After a few minutes given to prayer, singing, and the reading of the blessed Christmas story, the presents were distributed. We believe the little ones understood better the meaning of the Christmas joy, and it is hard to say which could have been happier, the children or our students, as they bade each other good-bye at the door.

At the Hospital

Christmas was, through the kindness of friends, brightened for the patients by festoons of evergreen in the rooms and sprigs of holly with Christmas cards on the trays, and by the cheery greetings of the nurses and a little service of song.

—— One of our patients who was with us for a time and then left the Hospital for months of expected suffering, was released not long after he went from us, and shortly afterward a very kind letter of thanks came from a relative, in which was the following tender reference to our nurses: "Favored are they among women that they are allowed to follow in their Master's footsteps, lifting the burdens, and letting in the sunshine where otherwise only shadows might fall."

The phrase, "letting in the sunshine," meant so much to us all when our night-nurse told us that one night he asked her if it was still raining. She answered affirmatively, when he said: "But we can have the sunshine inside." "Oh, yes!" she replied. Then he said: "Miss ——, I shouldn't have known how to let the sunshine in if I had not come to the Deaconess Hospital." Now we love to think of him as in that home that "needs not the sun or moon to lighten it, for the Lamb is the light thereof."

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

—— Our Fall River work received special inspiration and uplift from a brief visit of Mrs. Lucy Rider Meyer of Chicago. On Dec. 4, in the morning, she attended communion and delivered an address at the Summerfield Church, whose pastor was one of her former students. In the evening she spoke at St. Paul's, and on Monday before the Ministerial Association. While in the city she was the guest of Mr. J. D. Flint.

—— Perhaps in no other way have our deaconesses rendered better service to the cause of the Master than by enlisting, by precept and self-sacrificing example, those who stand idle, in some useful work; that by "helping to bear some other's burden they might thus fulfill the law of Christ."

—— In many homes in this city there are cast-off garments cumbering the closets and

attics, and yet during this cold weather there are many poor who suffer for what these could readily supply. Almost daily do we see some of these garments made to accomplish their work of mercy through the kind hand of the deaconess.

—— At Christmas time the superintendent of our Home was out all day with an expressman and team delivering provisions. They were the Christmas offering of St. Paul's Sunday-school, to be distributed through the deaconesses. Each scholar was expected to contribute something — at least a potato.

—— One day one of our deaconesses took three little girls ranging from eight to ten years of age, from different well-to-do families, on a round of calls with her. They went laden with books, dolls, bits of ribbon, etc., which they distributed among poor children to whom they sang Christmas songs. When they returned home they felt that many hearts had been cheered; but best of all was the reflex action upon themselves. Slowly they had begun to learn the truth of the words of Jesus: "It is more blessed to give than to receive."

—— The question is often very properly asked: Do the deaconesses really succeed in reaching the unchurched, and thus in a measure at least help to solve that perplexing problem — "How to reach the masses?" Perhaps no better answer could be given than to relate two of many incidents which have come under my observation: —

One evening a little more than a year ago our deaconess called and handed me the names and address of a woman and five children who had recently moved from the south end of the city and had promised to attend church. I called as soon as convenient, and she fulfilled her promise. During the revival in January one Sunday evening while the altar service was progressing she arose and said: "I want to be a Christian. What shall I do?" She was directed at once to bow at the altar and give her heart to Christ. This she did, and the two eldest of her daughters with her. In due time she was received on probation and then into full connection. The three younger children were afterwards baptized. Meantime they were regular attendants on all the church services.

In the same revival a young married woman gave clear evidence of a genuine conversion, and joined on probation. It came about in this wise. She had been maltreated by her brutal husband and one night went out into the darkness alone with her baby boy. Temporary shelter was given her by a few friends, and then she came to live with a woman in this section of the city, where our deaconess, ever on the alert for new-comers, found her. For a while she was very reticent; but by degrees the deaconess gained her confidence and finally induced her to go to church, with the results as stated. Since then she has had many trials. She was obliged to work very hard in the cotton mill to earn a support for herself and child, and at last her health entirely failed. It was in this time of her great need that our deaconess proved a friend indeed. After spending several days in making necessary arrangements she secured for her a bed in one of our city hospitals and a place for her boy in the Children's Home. For six months this young mother has been kept in the hospital, having passed through a series of operations, and is now anxiously looking forward to the time when she may go to work again and make a home for herself and boy. But the best of all is that during all this time she has kept her faith and trust in Jesus, who has sustained her in a remarkable manner, and she feels that He has truly been her "strength and shield." If the masses are ever reached, it must be done by reaching the individual. "And ye shall be gathered one by one" (Isa. 27: 12).

(Rev.) L. M. FLOCKEN.

Providence Deaconess Home

55 Harrison St., Providence, R. I.

Home Notes

—— The beautiful Yuletide, so prevalent with cheer, joy and gladness, and of hard work in deaconess circles, has passed — the day has passed, but in our minds and hearts are still very fresh the scenes and experiences of the days just before and after. There is no time in the year, perhaps, when so many have the spirit of generosity. Life looks glorious to many, yet all about us are those who mourn, and while our cup of blessing is full, there are others who have an empty cup.

—— To all those who are less fortunate than ourselves the spirit of Christ must be shown, and we are so glad that among our people this year we saw this spirit of Christ so dominant. One friend came with five dollars, saying, "I want you to take this and make some children happy at Christmas time." Another one, a young woman who has not a large salary, gave five dollars and said, "Say nothing about it, but use it to make some unfortunate happy." Another friend, a widow, who supports herself and child, sent ten dollars, asking that it be used to help those in need and requesting that her name be not used in connection with the gift, saying the sum was so small compared with what she would be glad to give to the deaconess work. So the money came — from some one dollar, two dollars, etc., and a friend in another State, who has heard of our work, sent five dollars.

—— We would like to speak of them all, but cannot; yet we do want to tell how we spent some of this money. Coal, fourteen full dinners, new shoes for shoeless feet, some warm stockings for an old lady, fruit for twelve invalids, candy, nuts, popcorn, etc., for a Christmas tree, seven different persons given a dollar to use in buying food, etc., small amounts used for car-fare and the like, and we still have some of the money left over, which we have placed in our emergency fund to be used in the future for necessitous cases, for we are finding many very destitute families these cold winter days.

—— We must speak of the barrels, boxes, and other packages that came into the Home filled with warm clothing, toys, dolls, books, etc. Our friends in the Providence and Norwich Districts came to our aid royally, and but for their well filled packages we could not have given out gifts to 289 persons as we did. Three friends from Newport, R. I., sent a box of calendars, mounted pictures, cards, and prettily-arranged scrap-books that we found most useful as tokens of remembrance. We would like to say much about all these things, but space will not allow. We wish the donors could have seen the happy faces.

—— On Saturday evening at the Home a Christmas tree with all that goes with it was arranged for thirty little girls. Games were played for a time, then the tree was stripped and each girl received a gift and candy. They all departed in high spirits, wishing the deaconesses a "Merry Christmas."

—— On Monday afternoon, at Trinity Church, another Christmas celebration took place. The tree used by the Sunday-school on the Saturday previous had been left, and was used on this occasion again. There were about fifty children present, and all received a gift of a toy, a doll, or a game. As one little girl was given a little black woolly dog, she hugged and kissed it in a very appreciative way. Then came the treat, given by a dear generous woman, of ice cream and candy. This was indeed a gala day for these children, as they were all from very poor homes, and do not see much of the bright side of life. How could we better celebrate the birthday of our King than to make His little ones happy?

INCIDENTS.

—— Many times the greatest needs are found among those who do not ask aid. A little woman sent to the Home to know if "one of the ladies" would not call to see her as she was so lonely lying all day alone. The deaconess called and found her suffering from consumption. She was lying in a helpless condition, alone from early morning until late at night, except when the husband came in at noon for his own meal and did for his wife what he could then. She had become so lonely and weary, week after week, that when she found in the deaconess a friend in time of need she broke down completely. When told that she should not be left alone any longer, but that some one would care for her, she wept piteously, and over and over again kissed the hand of the deaconess, saying, "What would my poor mother say if she knew I had been so sick and alone?" When asked where her mother lived she said, "Bingen-on-the-Rhine. Oh! it's a beautiful place." Nourishment was prepared and given her, her poor tired body rested by allowing her to sit in a chair for a while, her face and hands bathed, hair brushed, and the room aired and straightened. Then the rest of the rooms were put in order, for she had been worrying over her house being so torn up. When this was done a prayer was offered. "I thought there were no good people left, but I am so glad to know there are some living yet," she said. The next day the deaconess called again, and read a chapter from the Bible she had taken the woman, as there was none in the house. A chapter from John's Gospel was read, and she said, "I remember reading that when I was a little girl." A nurse was sent to care for her, and now these last days are days of happiness and comfort, and hope for the home where suffering and death never come.

The special attention of our readers is called to the notice, on page 61, of the Deaconess Assembly for the First District, to be held in Fall River, Mass., some time in February. Let fervent prayer be offered that the gathering may result in even greater good being accomplished by this agency of God and His church.

Outdoor Work that is Profitable

An agency for

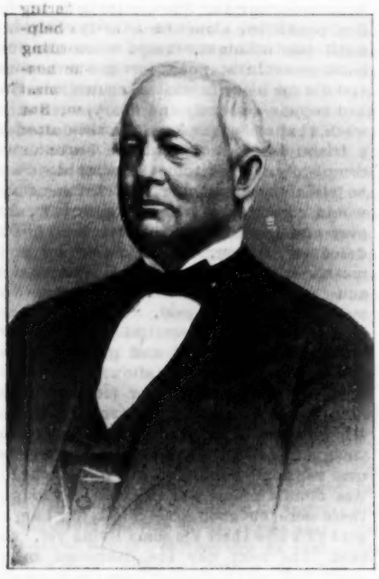
THE LADIES' HOME JOURNAL

offers opportunities for money-making not possible in working for a less widely known publication, and without the unpleasant experiences sometimes encountered in pushing that which has no demand or is unknown.

The Curtis Publishing Company
Philadelphia, Pa.

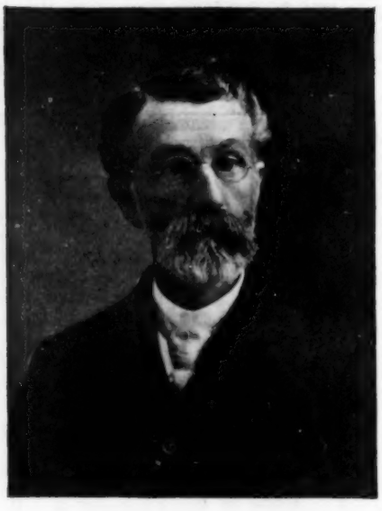
Dedication of Gleasondale Church

The services of dedication of this memorial church began at 2 o'clock on Saturday, the last day of 1898, and continued throughout Sunday. The day proved very stormy, but, notwithstanding, the auditorium was filled, about four hundred being present. The music was furnished by Mr. A. M. Raymond, organist of Mt. Vernon Church, Boston, and the Old South Church



BENJAMIN WHITNEY GLEASON.

quartet, and will long live in the memory of all privileged to hear it. Revs. Edward Higgins of Maynard, A. P. Sharp of Marlboro, F. T. Pomeroy of Somerville, and G. E. Sanderson of Worcester assisted in the preliminary exercises. Bishop Mallalieu preached the dedicatory sermon, his text being 2 Cor. 8: 9. The presentation to the trustees was made by Rev. Wm. Full, who was pastor of this church seventeen years ago. His words recalled pleasant associ-



CHARLES WHITNEY GLEASON.

ations with the late B. W. Gleason. B. F. Foisom, president of the trustees, presented the house to the Bishop for dedication. The prayer of consecration was made by Presiding Elder Eaton. Hymn 865, which was sung at the dedication of the old church, Nov. 30, 1853, was one of the hymns selected for this occasion also.

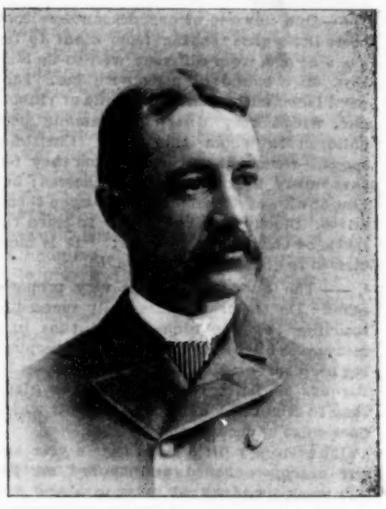
Sunday morning revealed a raging snowstorm, but about 150 hastened to church, exchanging New Year's greetings on the way. Rev. M. B. Chapman, of Boston University, made a deep impression on the audience through lessons from Isaiah 40: 8: "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Fine music was given at this service. Then followed the Sunday-school session, and at 6 o'clock the Christian Endeavor meeting, the day concluding with a love-feast and communion service conducted by Rev. A. J. Hall, the pastor, at which time two new members were received. Letters of regret from friends unable to be present were read, and a very fine year-book was given as souvenir of the occasion, copies of which may be obtained by mailing ten cents, with address, to C. L. Allen.

This church was erected in memory of Benjamin Whitney Gleason, and was presented to the Gleasondale M. E. Church by his sons, Charles Whitney and Alfred Dwight. It is after the colonial style of architecture, and was designed by George Adams, of Lawrence, and built by Albert E. Lyons, of Leominster. It stands on nearly the same site as the old church, and is two stories in height, with a square tower on the northwest corner, with large open entrance and spacious vestibule, with stairways to vestry, audience-room and bell tower. On the southwest corner is another entrance, with porch and large door, having wide stairways leading to vestry and audience-room. The vestibules are lighted by glass in doors and stained glass windows. The finish, of cypress, with stairs of maple, and floor of hard pine, gives a pleasant effect upon entering the church.

The audience-room is 44x44 ft. with a gallery annex 28x14 feet, and a seating capacity of nearly 400. The pews are curved, with molded backs, made of oak finished in natural color. The pulpit, chairs, tables and altar rail are also of oak. In an arched recess at right of pulpit is an organ, specially designed, and finished in oak to correspond with the paneled front of choir gallery. The ceiling is broken into panels by heavy or deep arches springing from midway of side walls, and frescoed in quiet shades, with gilt bands, and the faces and sides of arches in colors and designs to harmonize. The pulpit alcove is finished in red and black tapestry figures beneath the windows, and above in light colors to match the main room. The windows of leaded glass over the pulpit are especially fine in design and coloring. The windows on either side, and the large gothic one at the rear over the gallery annex, are in keeping with the quiet colors of the walls, and show the good taste of their designer. The audience-room is lighted by two twelve-light chandeliers and five two-light side brackets, supplied by a Walworth gas machine in the basement. The vestry, vestibules, and other parts of the building, are lighted in the same manner. The floor of the audience-room inclines from the doorways to near front of pulpit platform, making every pew desirable. Like other modern churches, no cushions are used, and carpets only in the aisles.

The vestry is 46x36 feet and finished in white wood and cypress with Alabama hard-pine floor. It contains bookcases for the Sunday-school and two Barstow furnaces for heating the whole building. Opening into the vestry by flexifold doors is the Ladies' Parlor, 26 feet long by 16 feet wide, lighted by several large windows of amber ripple glass and supplied with a gas radiator for heating when the furnaces are not used. Adjoining is a kitchen, with china closet, toilet room and back stairway leading to audience-room. The vestry is a spacious, well-lighted room and adapted for entertainments usually held in connection with church and Sunday-school work.

Just a hundred years ago we find the first record of Methodism in this section: "In 1798, under the labors of Rev. George Pickering, in the town of Harvard, Mass., Mr. Phineas Sawyer was converted." Removing soon after to Hudson and building a saw-mill, grist-mill and cotton-spinning factory, he fitted up a room in this factory



ALFRED DWIGHT GLEASON.

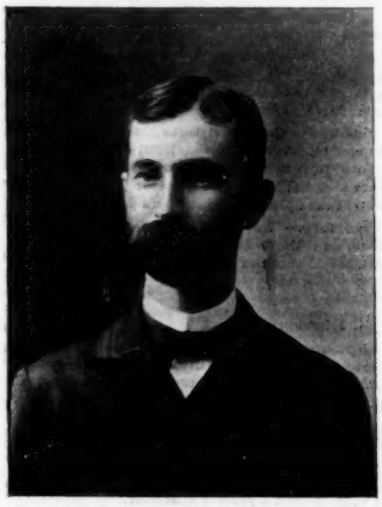
for preaching, where itinerant Methodist ministers were accustomed to preach until his death in 1820. Other places of preaching were provided in this vicinity by Solomon Weeks and Lewis Jewell until, in 1827 and 1828, the Old Brick Church was built on Gospel Hill. This was dedicated March 5, 1828. Here was one of the established preaching places of old Needham Circuit, called "The First Methodist Episcopal Society of Marlborough and vicinity," which regularly received the appointed circuit preacher, including many noted names of early New England Methodism. The Old Brick Church was burned Dec. 28, 1852. Of the membership, a small rem-

GLEASONDALE METHODIST EPISCOPAL CHURCH.

nant survive to tell of the precious memories of this spiritual home of many; of the songs and music led by Solomon Weeks for over forty years; of the shouts, and the prayers, and the praises of the heroes of Methodism in that olden time.

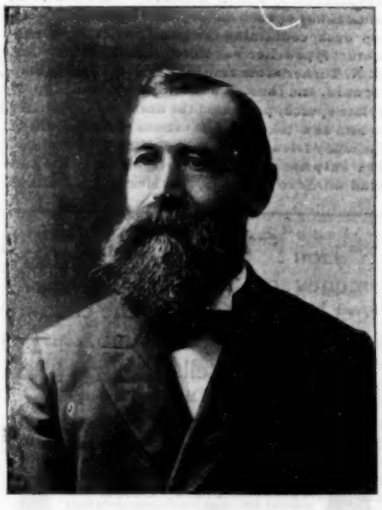
The corner-stone of the old church was laid July 4, 1858, and dedicated Nov. 30 of the same year. Through the forty-five years of its history peace and prosperity have been the stability of the times. Thirteen different presiding elders

have made their quarterly visits from one to six years apiece, namely: Drs. Hascall, Porter, Otheman, Crowell, Thayer, Clark, Sherman, Smith, Rogers, Dorchester, Chadbourne, Lindsay, Eaton — royal, good and great men. Twen-



ALBERT H. GLEASON.
Superintendent of Sunday-school.

ty-three regularly stationed pastors have come to serve this church during this period. They have found a kind and united people, where a quiet and happy home could be enjoyed for themselves and families. They are: Revs. T. B. Treadwell, G. F. Pool, Wm. Pentecost, W. F. Lacount, J. W. Lewis, A. Gould, W. J. Hambleton, A. Caldwell, B. Judd, N. A. Soule, J. L. Locke, N. Bemis, G. R. Bent, Wm. Full, W. E. Dwight, G. R. Sanderson, S. L. Rodgers, J. A. Day, C. E. Corkhill, W. W. Colburn, G. O. Crosby, A. J. Hall. Six of these are now in the regular work of the Conference, and four — Wm. Pentecost, W. J. Hambleton, G. R. Bent and W. E. Dwight — are on the honored roll of superannuates.



REV. A. J. HALL.
Pastor Gleasondale Church.

Special mention is due this modest but faithful and judicious minister, Rev. A. J. Hall, who has so wisely and satisfactorily directed the affairs of this church during this important chapter in its history. To have secured the confidence of these generous beneficiaries to the extent that it has been a delight to them to make the erection of this fine structure possible during his ministry, is in itself a very high compliment. Mr. Hall entered the New England Conference in 1867, Beverly being his first appointment. All the churches that he has served have thrived under his leadership. He is a builder of larger and better life in his appointments. He has made waste places to blossom again, and his memory is a fragrance still in all the churches which he has served. Surely that great assurance spoken in the long ago as a reward to loyal service, is due to the ministry of which Mr. Hall is the type: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Bow and *Bow Mills.* — Rev. Mark Tisdale is in favor with the people of this charge, and his return for a third year is desired. The interest at what is known as the Bog church is not up to what it ought to be. There are people enough within the radius of a few miles to pack the house to the doors at a Christmas gathering, but give the pastor a small and listless company to preach to on Sundays. Oh, for the Christmas crowd fifty-two Sundays a year! Some one please arise and explain how they can be secured, and see if your opinion agrees with ours. There is more interest at the Mills, and they are hopeful of success.

East Tilton. — The working force of this church is almost wholly women. The fourth quarterly conference did not have a man except the presiding elder, even the pastor being in an adjoining State on a vacation — a matter that could not well be avoided. They are plodding faithfully to meet their bills, and trying to build up the kingdom. The query is in their minds, as well as in others, whether it is wise in these small places to seek to support two churches where only one should be attempted. For about half a century a Methodist and a Free Baptist Church have been here. We are very small; the Free Baptists are quite a little stronger. Shall we continue at this poor dying rate, or close our doors and let the little company of a dozen or two go there and help promote God's work? We have a church in fair condition, and likewise a parsonage; but how to raise over $200 is the question that troubles this little band of about six women, on whom the entire burden falls. There are people enough around here, but they are not interested enough to go to church or to help support the cause.

Laconia, Trinity. — The people of this church would be greatly pleased to have Rev. C. E. Eaton return for a third year. The two years have been in the midst of much financial depression, and it is necessary that a more remunerative field be secured if possible. The charge is in better condition than at the beginning of the year.

Gilmanton. — We sought to reach this place Saturday evening, Dec. 31, but the pastor's little horse could not wade the deep snow and carry us six miles up the hill. We found a delightful home within two miles of the parsonage with Mother Hackett, who has been connected with Boston Methodism for sixty-two years. She has remained in her summer home here away into the winter. Our welcome was so cordial that we were not concerned if it was stormy outside. Sunday morning Mr. Hackett and the presiding elder surprised the pastor by breaking the road and driving to the church. There was no sign of life about it; but in the parsonage Rev. William Magwood and his wife were wondering what had become of us. Two others arrived later, and the six made all the congregation for that day. A very small handful of people here are trying to keep Methodism alive. It is hard work, but they are full of courage. The pastor's receipts are small, but he does not complain. He wants to do work for God. The rest of Sunday was spent in the Hackett home, and Monday morning we moved on in the stinging cold.

Gilford. — New pews are ordered for the church, and the money to pay for them has been secured. The Christmas gathering was very enjoyable. The pastor and his wife were generously remembered. Rev. and Mrs. S. P. Heath are quite well and are happy among this people, who delight to have them in their midst.

Christmas brought gifts to many a pastor's home. To catalogue those we have already heard from, would require considerable more space than the editor would care to give us. We congratulate all these recipients. A number of the preachers and the good people of Littleton remembered with generosity Rev. C. M. Howard and family.

Laconia, First. — The work of Rev. A. L. Smith is telling here. During the past quarter quite a number have united with the church. At the watch-night service, which came in the midst of a heavy snowstorm, about forty were present, of whom twenty-five remained to the close. One young man was converted. The quarterly conference gave the pastor a unanimous invitation to return for the fourth year.

Penacook. — Everything is prosperous here. The pastor, Rev. G. W. Farmer, is unanimously urged to return another year. They still talk of a new church. It must come in the near future.

There is quite a Methodist representation in the present legislature of New Hampshire. We could hold quite a good-sized quarterly confer-

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ence if we should gather all the official members together.

Only three months until we pack our grips for Conference! How much can we do in that time? How about the pastor's claim? It is small enough anyway. Do not allow it to go unpaid, and see that it is paid up to date. How about your benevolent collections, brother pastor? Try very hard to get something for every cause. Do a lot of special work in these interests. Then how about the revival? Are you waiting for an evangelist? Be your own evangelist. Spend a week in special prayer, then lay hold of the work. Wrestle with God and men and determine to win some souls. You cannot fail if you meet God's conditions. Time enough yet to have a thousand souls converted before April 12. Lie awake nights to think about it and pray for it. Then work all the day to secure it. Faith and works go together. We expect to hear of great victories during the next three months.

The Conference Seminary. — As we approach the twentieth century and make ready our gifts as a thank-offering to God, let not this institution be forgotten. But while we are thinking of that and planning for it, we need to be reminded that the Seminary needs one thing very much, and needs it right away — more students. We have not enough endowment to pay the bills, and cannot easily secure that. The thing we ought to have is an increase of students. This every pastor should interest himself in by preaching on higher education, taking occasion to emphasize the Christian feature of it, and presenting the claims of this institution to all our young people. Urge them, if possible, to attend. The last term ran behind in its receipts. There ought to be enough additional students go from Concord District to make up the amount of shortage of the past term. Brethren, get hold of your young people who ought to go away to school, and see what we can do to bring this institution beyond the line of debt, and make each term self-supporting. The preparation given here enables students to easily enter and maintain a good grade in the colleges of New England. This speaks well for the standard of scholarship. There is no finer located school east of the Hudson River than Tilton Seminary. Fine buildings, healthful atmosphere, superior curriculum, first-class instructors, and above all splendid Christian influences by which many are converted each term. Let there be a general rally in the sending of students. The next term will open in a few days from the writing of this note, but go to work at once to get ready for the future.

B.

Manchester District

Milford. — The projected watch-meeting failed. The presiding elder, the pastor, Rev. G. W. Buzzell, and six other persons were on hand, and after a prayer-meeting adjourned. The severe storm which prevailed through the night, and the grippe, which was current, so discouraged the sexton that on the arrival of the pastor and others at church Sunday morning the doors were found shut. They responded to the pastor's key, however, and after a little time spent in warming up the League room, twenty-eight persons listened to the Gospel story, and twenty-seven remained to Sabbath-school.

In the afternoon, by the help of our good Sunday-school superintendent, P. Bartlett, Esq., and his good gray horse, "Dewey," we went to *Brookline*, where we had a service of song, prayer and preaching. Here, also, the grippe is in evidence, so that six persons constituted the congregation. This gives the elder the privilege of visiting both these places again for the fourth quarterly conference, in hope that the mercury will not then be standing at 27 below.

Grantham. — The good people remembered Pastor Burns and his wife with pleasant Christmas mementos.

SIBRON.

VERMONT CONFERENCE

Montpelier District

Gaysville. — The Sunday-school is improving in spirit and attendance. Special interest is manifest in the evening services. The Sunday morning congregations are also encouraging. Rev. L. N. Moody is the earnest pastor.

Brattleboro. — Watch-night services were somewhat shortened by the great storm; nevertheless one sermon was preached, and some interest was manifested. The newly-elected officers of the Epworth League were installed by Pastor Beeman Sunday night, Jan. 1, and a fine-looking set of young people they were. The installation services, which were very impressive, were followed by an inaugural address by President Sanford A. Daniels, who gave a practical and suggestive speech on League work and opportunities. Pastor Beeman is full of hope and enthusiasm for the success of the union meetings now in progress. In connection with the first sacramental service of the new year 8 were received by letter.

Weston. — Union meetings are being held during the Week of Prayer, all three churches of the town uniting. The Methodists have for their pastor Rev. H. F. Forrest.

Springfield. — Rev. B. F. Rowland, Ph. D., pastor, expects to be transferred to the Oregon Conference, March 1, and stationed at Astoria, a city of 10,000 population at the mouth of the Columbia River. This step is necessitated by the health of Mrs. Rowland, whose constitution cannot endure the severe climate of Vermont. Very reluctantly did the quarterly conference vote to release him, as he has been making a marked success along all lines in his pastorate, and the prospect was very flattering for increased prosperity to the cause and church.

Bethel. — Pastor E. W. Sharp has held a week of meetings at this place. A few were converted, and the work as a whole was greatly helped. The attendance steadily increased through the week, and the meetings would have been continued longer but for the fact that the hall could not be had. At the Christmas exercises it was full to overflowing. We greatly need a church edifice there.

The work on *Christian Hill* continues to develop. Three more young men have become Christians there. Since Sept. 1, 4 have been received by letter and 15 on probation — a total gain of nineteen on a charge where the total membership at Conference was only twenty. Can any other parish in the entire Conference show an equally good record? The work on Christian Hill is of special significance, as here was born Rev. P. N. Granger and other prominent Christian workers, and it now looks as if the former state of things might be reproduced, and this become a "*Christian* Hill" indeed. Pastor Sharp has just put in the first copy of ZION'S HERALD on this part of the charge.

Bellows Falls. — Under the auspices of the League a watch-night service was held, forty remaining through, notwithstanding the severe storm. Among the addresses was one by Dr. Rowland, of Springfield. Union meetings are now being held by the three churches, but the other two pastors being ill, the burden of the work falls upon Pastor Lewis of our church. In connection with the watch-night service, in behalf of Mrs. Ball, Mr. Lewis presented to the society an elegant portrait of the late Hon. F. P. Ball, long one of the pillars of the church. At the January communion 3 were received on probation and 6 by letter.

Union Village. — Revival meetings are being held by Pastor Robinson and Rev. Geo. L. Mincar, of Iowa, a student at the School of Theology, Boston University. Ten had made a start in the Christian life at the last report, and the prospect was good for a yet greater work.

Rochester. — Rev. John L. Reeder, A. M., S. T. B., the pastor of this church, is wanted by the missionary secretaries as a reinforcement to our missionary work in South America, the particular point of present work being Iquique, Chile. As our South American Mission has each year added 20 per cent. to its membership, this is a most attractive and hopeful field of labor. Mr. Reeder possesses many qualities which would tend to make him successful in our school and church work there. It is not as yet known whether he will accept the tender made. But if he does he will sail with Bishop Warren from New York by way of Cape Horn, Jan. 9, taking in our missions on the east coast *en route* — a most attractive tour.

Athens. — Revival meetings are being held nightly, the interest being greater than for many years. Quite a number have already started, and a deep interest prevails. This is a historic charge, and was once the head of a circuit embracing Athens, Rockingham, Bellows Falls, Saxton's River, Brookline, Townshend, Acton, Grafton, Windham, Londonderry, Weston and Landgrove. Its history dates back to the beginning of the century, and it has numbered among its pastors some of the most eminent men of the Conference. Presiding Elder Sherburne of St. Albans District was born here during the pastorate of his father in Athens. The present pastor is Rev. M. H. Smith.

South Londonderry. — Pastor Evans has issued a neat and attractive New Year's circular letter to his parishioners.

Bondville. — Rev. C. M. Charlton sent to the members of his flock a beautiful New Year's souvenir containing his portrait, the church calendar, and appropriate pastoral greetings.

Ludlow. — On Christmas Sunday Pastor Badger received 4 on probation, 4 by letter, and 4 into full membership from probation. Two were also baptized. This pastor joins others in New Year epistles to members and friends.

Seminary. — The classes are well filled this term, and there is gratifying increase in the number of those in the boarding hall.

RETLAW.

St. Johnsbury District

Christmas and New Year's have come and gone. Pastors and their families were very generally and generously remembered with gifts of cash and various comforts.

Hardwick. — A coon suit was given to the pastor, an oil painting to his wife from the Junior League, besides various other tokens.

Walden. — The pastor received cash, and gifts enough to load a prairie schooner.

St. Johnsbury Centre. — Pastor and wife were generously remembered with cash, etc. Here was a Ferris Wheel, trees, concert and other attractions.

Pastors Knapp at *West Concord*, Currier at *South Danville*, Patterson at *North Danville*, Lewis at *Marshfield*, and so almost all the rounds, were made glad with kindly gifts, mostly cash.

St. Johnsbury holds the banner. Their work is thus reported in the *Republican:* "During the Christmas exercises at Grace Methodist Church, last Saturday evening, an incident occurred which was not on the program, but which gave much pleasure to the host of friends of the popular pastor of that church, and was an evidence of the firm hold he has on the hearts of the people of St. Johnsbury, both of his own congregation and the community at large. In the midst of the distribution of the presents, the company was startled by a loud knocking at the door, and when it was opened an elegant "Horrock's" roll-top desk containing the latest model of "Densmore" typewriter was rolled into the room. Mr. H. N. Turner arose and invited Mr. Tyrie to step forward, and then, in a brief, bright, and appropriate speech, presented the desk and typewriter to him as a token of the esteem and good will of the many friends he had made in St. Johnsbury. The surprise was so complete, and the gifts and kind words so generous, that Mr. Tyrie's feelings

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overcame him and he was able only to make the briefest response."

Barre had its annual reunion and roll-call, Dec. 31. The work shows advance on every line. The reports were most cheering. Pastor Atwater is hard at work and deservedly popular.

South Cabot. — The new hall for worship at South Cabot was opened on Jan. 3. The sermon by Rev. Andrew Gillies was of the first order. The hall was full. All bills are paid. The sermon in the evening was by the presiding elder.

J. O. S.

MAINE CONFERENCE

Portland District

Sanford. — The church edifice looks much more imposing with its four additional feet in height. The audience-room is improved in appearance by the removal of the rear gallery. This change makes room for twelve more pews. Electric lights are being put into the audience-room and vestries. No debt is being incurred in the improvements, which will cost about $1,000. Three members have recently been received into full membership and three on probation.

Alfred. — Capt. Clapp and his band of workers expect to hold services here very soon. The pastor, Rev. T. C. Chapman, is working hard to push the work along all lines.

Revivals. — Rev. Geo. W. Wilson is to hold meetings at Berwick and Westbrook this month. Pastors who desire his services before Conference should apply soon. Rev. Louis Blanchet, pastor at Ogunquit, is also available for a limited number of engagements.

Shapleigh. — This circuit is yet without a pastor. Vacancies in larger churches brought in many applications. Here is an opportunity for a young man to do some good work.

E. O. T.

EAST MAINE CONFERENCE

Bangor District

Grace Church, Bangor. — This church that never does anything by halves made up its mind to show its appreciation of its pastor and his family by putting upon the Christmas tree a beautiful and valuable gift for Mrs. Frost and from the gentlemen a well-filled purse of money for Rev. J. M. Frost, which the Woman's Aid Society supplemented on the last night of the year with a surprise party at the parsonage and presented Mr. Frost with the best gold watch they could obtain. The next day 3 candidates were baptized and 14 were received into the church. The Week of Prayer is being observed, and will be followed by a week of Bible study upon the Tabernacle and Temple. A men's club is being formed and an excellent and thorough system of family supervision has just been arranged.

N. E. SOUTHERN CONFERENCE

Norwich District

Greene. — Rev. T. W. Douglass has rendered efficient service to this small but heroic church for the past two years, and the fourth quarterly conference has expressed its confidence and appreciation by requesting his return to them for another year.

Eastford. — A very successful bazaar was recently held by the Friendship Circle on two successive evenings. Music was furnished by the Citizens' Cornet Band. On Thursday evening the pastor and his wife were presented with an elegant marble clock, and also a bed quilt. Much credit is due to the elect ladies whose labor and devotion contributed to the success of this occasion. Forty-one dollars were realized from the sale of work. The fourth quarterly conference voted unanimously for the return of the pastor, Rev. Richard Knowles, whose year of service has been crowned with good success.

North Grosvenordale. — The pastor, Rev. Lewis Bates Codding, is happy in the work of his Master with this deeply spiritual church, and has the full confidence and co-operation of his people. Two persons were received on probation at the January communion.

Moosup. — Rev. John Oldham keeps things moving and the church "abounding in the work of the Lord." In December a very successful musicale was given for the benefit of the Ladies' Aid Society, under the direction and management of the pastor's daughters, Misses Daisy and Lillian Oldham. A very excellent program was arranged and rendered to the full satisfaction of an appreciative audience. Providence, Danielson, Norwich and Moosup were drawn upon for talent, and the entertainment has rarely been equaled in this community. The pastor recently delivered a vigorous sermon on the temperance question in which he paid his respects to the rum-protecting politicians. On Christmas Eve there was a large audience in Milner's Hall to listen to a Christmas Cantata rendered by the choir and Sunday-school; a tree well laden with presents for the children was an important feature of the occasion. The pastor's Christmas sermon on "The Bright and Morning Star" was greatly enjoyed by the people, as was also the excellent music by the choir.

Gardner Lake. — There is a good spiritual interest here, and the tide is rising. Christmas Sunday was appropriately observed, and the services of the day culminated in the conversion of four souls. The new parsonage, built under the labors of the former pastor, has been painted, papered, and furnished throughout at a cost of $200, and the money provided for paying the bills. Rev. O. G. Terry is the happy pastor of this prosperous flock.

Epworth League. — A spiritual and helpful subdistrict convention was held at Moosup, Dec. 29, in charge of District President George W. Guard, of New London. Sessions were held morning, afternoon and evening, and the revival spirit pervaded each service. Inspiring addresses were given by A. E. Gard, and Revs. J. E. Johnson and Walter Ela. The evening sermon by Rev. E. W. Caswell, of Norwich, from Habakkuk 2: 3, was a most fitting climax to this spiritual feast. The local chapter provided royally for the comfort and entertainment of their guests.

Personal. — The many friends of Rev. W. S. McIntire and wife will learn, with sorrow, of the serious illness of their eldest daughter. May it please the Great Physician to lay His healing hand upon her, and pronounce again the message of power: "Damsel, I say unto thee, arise!"

SCRIPTUM.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Monday, Jan. 9, no session was held, as it was the quarterly meeting of the Evangelical Alliance, at Lorimer Hall, where an address was delivered on "Federation of Churches," by Dr. Laidlaw of New York city. Next Monday the Preachers' Meeting will be an executive session for Methodist ministers only. Addresses by Drs. Kendig, Chadbourne and Eaton.

South District

St. Mark's, Brookline. — Rev. Dr. A. B. Kendig began his pastorate with this church last Sunday, preaching to large congregations both morning and evening. The opening of his work is very auspicious.

Norwood. — This charge had, up to the date of last Conference, been supplied by a student. At the request of the quarterly conference, however, Rev. J. W. Stephan was appointed pastor. He found the charge in poor condition financially, and somewhat divided. He put himself into the work with energy, and a great change for the better has taken place. The Sunday evening services have been so crowded sometimes that additional chairs have had to be provided. The congregational singing at these services is aided by a cornet and violin, and a fine quartet has also been organized. Contributions this year have been double the amount formerly received. On New Year's day twelve persons were admitted by letter. Two also were received on trial, part of the fruit of recent special services, and there is hope of further blessing in the near future. The church is, however, much hampered by the smallness of its building, all its work having to be carried on in one small room. There is a fine opening for a good Methodist church in this town, which is growing rapidly.

U.

Trinity. — Thirty dollars were cleared on the Vincent lectures. The League had a meeting at the home of Mrs. G. D. Costello and adopted measures to secure the common acquaintance of every member thereof. Six members have recently joined by letter and one from probation. The annual meeting of the district branch of the Woman's Foreign Missionary Society was unusually interesting. The president, Mrs. Lucie P. Harrison, presided. Addresses were made by returned missionaries. Special revival services are in progress, and good results are expected. Pastor King spoke last Sunday at the Y. M. C. A. and made an excellent impression. One man made a start in the good way. At a recent gathering of the Ladies' Social Circle, Miss Edith Kinney gave a five-minute talk on "The Latest Colonial Romance;" A. J. Spencer on "The Newest Invention and the Latest Discovery;" Miss Bertha R. Houghton, "A Trip to Cairo and the Pyramids;" while Mr. John Legg discoursed on recent developments in politics.

Webster Square. — No one of the many fairs of this season was more original than the very successful enterprise which the people of this church have recently had in their vestry. Some of the hits in the art gallery were particularly sharp. The best of all was that desired financial results were attained. The special meetings are bearing fruit, and several have risen for prayers. At the Christmas season Pastor Adams and his family were generously remembered.

Laurel St. — The fair was one of the most satisfactory that the church has held in many a year. The attendance was excellent, the patronage good, and the entertainment first class; still some people had to do an immense amount of hard work. There is an inspiring air of activity about this old church, and Pastor Paine feels encouraged at the outlook. Through the giving up of the Belmont St. Congregational organization, it is hoped that some of the former Laurel Streeters who went off into the new venture, will feel inclined to return to the old home on the hillside.

Coral St. — Pastor Sanderson is making his meetings migratory, holding them in the homes of his parishioners and at the parsonage. There were five admissions by letter recently, among them Robert Pierce and wife, who eleven years ago took letters to Australia. Now they come back, and glad we are to have them. Mrs. E. A. Trask will be the next year's president of the Ladies' Aid. The interior of the church is undergoing renovation.

Grace. — Leonard B. Tinkham, an original member of Grace Church, died, Dec. 27. He had been a member of the choir, and was prominent in musical circles. He was 85 years old. Jan. 1, the family of Mr. W. F. Oakley helped him celebrate his 82d birthday. Though he is not in active work, he still maintains a good degree of health. Mrs. Abbie S. Whitcomb will preside over the Ladies' Aid next year. There was no more noteworthy observance of Christmas in this city than that here, where fifty Chinese assembled with as many teachers to pass a season of social pleasure and to receive gifts, in which no one failed.

All the Methodist churches of the city observed the Week of Prayer to a greater or less extent. We are hoping that something tangible may result from this extra effort.

Epworth League. — The district meeting at Laurel St. was well attended, and the address by Rev. Geo. H. Spencer, of Newton, was of remarkable power. The banner went to the local church.

Swedish. — All of us are rejoicing in the return of Rev. Victor Witting after an absence of two years in his old home. He has had a varied and interesting experience in his wanderings, preaching in nearly if not quite all the Methodist churches in Sweden, including some within the

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Arctic Circle. He comes home well and hearty.

Preachers' Meeting. — The meeting at Webster Square was one of the largest in their history. The attraction of an address by Bishop Mallalieu may have had its effect. Certainly the Bishop answered all expectations and sent his hearers away prepared to put in practice many of his suggestions. The ladies of the church served the visitors an excellent turkey dinner.

QUIS.

North District

Cambridge, Epworth Church. — Sunday, Jan. 8, was a notable day. In the morning the pastor, Rev. W. N. Mason, delivered a specially earnest, forceful and spiritual discourse on the important topic of "Responsibility." One of the largest congregations present evinced the closest attention. At the close 2 members were received on probation and 2 by letter. No special effort other than the announcement of a missionary collection was made in the Sunday-school which followed, but the largest collection ever taken and the largest attendance, with one exception, signalized the day. The exercises, however, were made specially interesting and profitable by the charming address of Rev. J. W. Wadman and the singing of himself and wife in Japanese. Mr. Wadman and wife are on a furlough from their work in Japan, and make Epworth their church home. Altogether the trend of affairs at Epworth seems to be towards the upgrade.

St. Paul's, Lowell.— Rev. and Mrs. L. W. Staples kept "open house" to their parishioners and friends on Monday, Jan. 2, from 2 to 10 P. M. They were assisted in receiving by Dr. and Mrs. Geo. F. Eaton, Dr. and Mrs. Chas. H. Stowell, and Mrs. S. T. Brown. A large number of friends called. Refreshments were served, and the afternoon and evening were passed in delightful social intercourse, helpful both to pastor and people. Special revival services are being held, beginning with a blessed watch-night service, and in spite of storms and the ravages of grippe, souls are being converted. At the New Year's reception of members 23 united with the church. A spirit of unity and hopefulness prevails throughout the parish.

U.

West District

Wilbraham. — The people are still delighted with the pulpit ministrations of Rev. Dr. W. H. Thomas. The number in attendance at the Academy is about the same as last year. This institution ought to be crowded with our young people. The training they can get there is different from that received in the high schools, and in some respects superior.

South Worthington. — The presiding elder was here on time for the quarterly conference, and had no special difficulty in getting to church, despite the great snow-storm of Nov. 27; but so few others appeared that the quarterly conference was not held.

Florence. — Rev. W. H. Dockham is closing the year in a very enjoyable way. On a recent date a rally of the church was held, with roll-call and reports from various departments of churchly activity. Everything seemed to be moving on well.

Mittineague. — All things here seem to be in a very hopeful condition. The finances are in good shape, and the religious interest is good.

Shelburne. — The people express themselves as much pleased with their pastor, Rev. W. E. Morse, D. D. The congregations are good. Recent improvements have added much to the appearance of the church property.

Charlemont. — Here, also, improvements of the property have been made, and the house of worship is "as neat as can be." The presiding elder, on his last visit, found a large congregation, and a very large proportion of them men. The pastor, Rev. John Wriston, has reopened the work at Heath, which for some years has been discontinued, and there is good prospect of success.

Blandford and *Russell.* — The finances are in perhaps better condition than usual at this time of the Conference year. There is a quite good religious interest at Russell.

Chester. — Here, also, considerable improvements have been made on the church building, and the bills will be provided for.

West Springfield. — This charge shows a steady increase. At the last quarterly conference all bills to date were paid. Rev. A. W. Baird and his devoted wife are doing a great work — as they usually do on every charge. There is a constant gain in the efficiency of the church.

Southwick. — This charge is prospering under Rev. C. A. Pickett. The whole community like him and would be very much pleased if he were returned for another year.

Belchertown. — The writer of these notes hears that Rev. E. P. St. John is doing a good work. Audiences are large, and every interest is cared for.

South Athol. — This church, on occasion of its Christmas tree exercises, presented a gift of money and a fine quilt to the energetic and efficient pastor, Rev. F. H. Ellis, and his wife. Mr. Ellis is serving a double charge, Orange and South Athol, and is having encouraging success. The writer of these notes looks with interest on the South Athol Church, because some twenty years ago he began the pastoral work by "supplying" there for some months.

Chicopee Falls. — A five weeks' series of meetings was recently held, with some visible results. There was no outside help in these meetings, except on two occasions when Rev. H. L. Wriston, of Holyoke, and on two other nights when Rev. E. P. Herrick, of Springfield, preached and rendered most valuable service. At Christmas time the pastor, Rev. A. H. Herrick, was very generously remembered by his people in the gift of a large sum of money.

H.

Day of Prayer for Students

The Student Department of the International Committee has decided to recommend the universal day of prayer for students — second Sunday of February — adopted by the World's Student Christian Federation, as the regular annual Day of Prayer for students of the United States and Canada. This day has already been adopted by the Student Christian movements of all other countries.

The date chosen by the Federation, namely, the second Sunday of February, is most fortunate. It is hoped and believed that the various churches which now observe a different date will, when the matter comes fully before them, gladly adopt the date suggested by the Federation. The new date has manifest advantages. It comes after the mid-year examinations — the system of examinations followed by an increasing number of leading institutions — whereas the last Thursday in January, the date most widely observed in the past by the churches, is right in the midst of these examinations. It is also a decided improvement to have the Day of Prayer fall on a Sunday, as the Federation recommends, rather than, as heretofore, on a week-day. This will enable ministers to preach sermons on the spiritual life and work of the colleges and call forth much more prayer from their congregations. Sunday is also a better day in the majority of colleges for the special meetings and efforts which are essential to the best observance of the day. From investigation it has been found that Sunday will, as a rule, suit college authorities better than a week day. Another advantage of observing the second Sunday of February is that it unites us with the Christian organizations of students of all countries. At the Federation conference, where there were representatives of all the student movements of the world, it was found that this was the only date in the entire year on which it was possible to unite advantageously. It will be a tremendous inspiration to feel that our prayers and praise are associated with the intercessions of Christians of all lands and races.

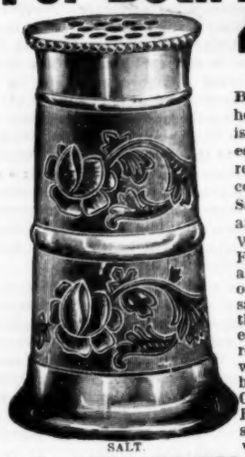
Church Bells and Other Bells

The Neptune Hose Company, of Atlantic City, has just been supplied with a bell of 2,000 pounds by the McShane Bell Foundry of Baltimore, Md., while a peal of bells for the First Reformed Church of Quakertown, Pa., and a church bell of 5,240 pounds are to be placed by them in St. Patrick's R. C. Church of Whitinsville, Mass. It was the McShane Bell Foundry Co. which furnished "*The Centennial*" chimes which added so much to the great exhibition at Philadelphia, and which under the hands of a skilled musician held the multitude spell-bound.

Since that time, the making and placing of bells by this foundry has extended to every State and Territory in the Union, and many foreign countries are represented among their patrons. Just recently they sent a mammoth bell of 3,500 pounds to Ireland; still another to India.

The artistic catalogue issued by the McShane Bell Foundry is a regular little encyclopædia of information concerning all sorts of bells, peals and chimes; steamboat and ship bells; altar chimes and sacristry bells; plantation and farm bells; academy and factory bells; fog bells and fire alarms — finely illustrated and a text given as to raising, ringing and swinging the different varieties. They send it free to any one interested in bells.

For Both 25 cents For Both



SALT.

If you are looking for a **Great Bargain** in Fine Silverware never heard of before and that will astonish you, here is one of the **Greatest Bargains** ever offered by any reliable Manufacturer. For 25 cents we send **Prepaid Both the Salt and Pepper Shakers.** They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the same you do not think or find them the **Greatest Bargain** you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1865. Any Bank or Express Company can tell you our standing. **Our Bargain Silverware Catalogue Sent Free.**

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Ask Your Druggist for a generous 10 CENT TRIAL SIZE

ELY'S CREAM BALM

contains no cocaine, mercury nor any other injurious drug.

The Balm is placed into the nostrils, spreads over the membrane and is absorbed.

Relief is immediate and a cure follows

It is not drying — does not produce sneezing

Large 50 cts.; Trial Size, 10c. at Druggists or by mail

ELY BROTHERS, 56 Warren Street, New York.

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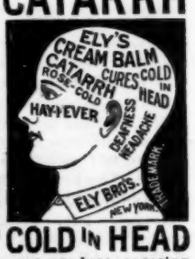
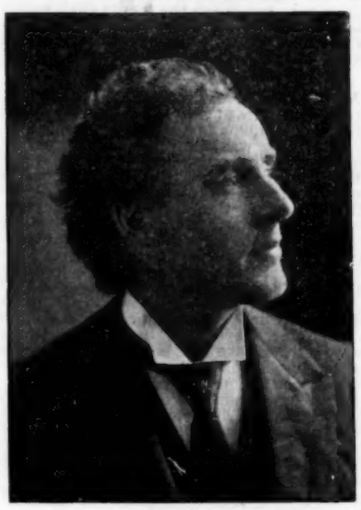


COLD IN HEAD

The Canadian Evangelists

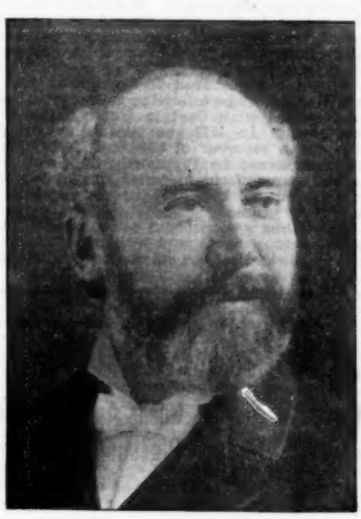
Messrs. Hunter and Crossley, the Canadian evangelists, whom we are happy to present to our readers, are holding a series of evangelistic services at People's Temple, this city. These well-known, thoroughly accredited and successful ministers have been associated together for fifteen years and have labored in nearly two hundred cities and towns in Canada and the United



REV. J. E. HUNTER.

States. So able, sweet-spirited, and consecrated to their one work of preaching and singing the gospel of salvation to the multitude, are these devoted servants of God, that excellent and permanent results everywhere follow, and with very little of that reaction which usually succeeds special evangelistic services.

We listened to them on Sunday morning at the Temple with pleasure and much profit. Mr. Crossley sang with inspiring effect and ex-



REV. H. T. CROSSLEY.

pounded the Scripture lesson with much wisdom and to the edification of all. Mr. Hunter preached a thoughtful and impressive sermon upon prayer, and his appeals to the people to begin a Christian life were deeply affecting.

We understand that in the evening the Temple was thronged to overflowing. Services will be held by them each evening during the week and on next Sunday. We commend these faithful co-laborers to the hearty sympathy and support of our people.

Substitutes for Horsford's

Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effects as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate or "phosphate" in a glass of soda.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min Asso. at Danielson, Feb 13, 14

NEW ENGLAND BRANCH W. F. M. S. — Miss Mary A. Danforth has commenced her itinerary in the New England Branch. Her headquarters will be at the Wesleyan Home, in Newton, but all applications for her services must be made to the respective district secretaries or to Mrs. Julia F. Small, Room 29, 36 Bromfield St., Boston. Her first appointment is at Bridgeport, Conn., Jan. 22, and she is engaged in that locality till Feb. 5, when she is to speak in Springfield, at Grace Church in the forenoon and St. Luke's in the evening. Engagements for March and April will be made at Room 29. Most of the Sundays are taken, but some of the week-day evenings are still open, and those desiring to secure a date would do well to apply soon. Miss Danforth will speak at the N. E. Southern, New Hampshire and Vermont Conferences. She leaves Boston for the latter April 20, but will probably be in Boston again in October, when those who have been unable to secure her services earlier in the year can have an opportunity to obtain dates.

CLEMENTINA BUTLER, } Itin.
JULIA F. SMALL, } Com.

ALPHA CHAPTER. — Meeting at the Crawford House, rooms 17 and 18, Monday, Jan. 16. Luncheon (European plan) at 12.30 p. m. Paper at 1.30 by Rev. Davis W. Clark. J. P. KENNEDY, Sec.

DAY OF PRAYER. — The Woman's Home Missionary Societies of the Presbyterian, Baptist, Methodist Episcopal, and other churches will hold a service of humiliation and prayer on the last Thursday of February. It is earnestly hoped that this day may be more generally observed this year than ever before. In many places it takes the form of a union meeting, and the coming together of workers from the different churches cannot fail to be both helpful and inspiring. An excellent responsive service has been prepared, which may be had at the rate of fifty cents per hundred on application to Miss Van Marter, 150 Fifth Ave., New York city.

DEATHS

MILLARD In Gloucester, Mass., Dec. 10, Joshua N. Millard, aged 79 years, 4 months, 10 days.

DEACONESS ASSEMBLY — FIRST DISTRICT. — This assembly will be held pursuant to a plan of organization adopted at the convention in Chicago in '96, when the deaconess work in the United States was organized into districts, with recommendations for annual assemblies of the same. The first assembly was held at Grand Ave. Church, Milwaukee. This was a meeting of the Fourth Assembly District. A General Assembly was held at Acton last August. A meeting at Fall River, to be held some time in February, probably the last of the month, will represent the First Assembly District, which includes New York, Massachusetts, Rhode Island, and New Hampshire. Of course it will represent some of our strongest Homes, and bring together some of the ablest workers in the field, with representative ministers and laymen interested in the movement. Nine Homes and Institutes are included in the district, going west as far as Buffalo. Most encouraging letters have come in response to the question: Should we have an assembly? There is felt a great need for such a meeting.

The assembly will include as delegates the members of all Conference boards, all members of local boards of management, all officers of societies who have deaconesses under their direction, all superintendents of Homes, and all licensed Methodist Episcopal deaconesses, such deaconesses as have given two years of continuous service, the Bishops and presiding elders of the Methodist Episcopal Church, and pastors of churches who have deaconesses under their direction. These will all be invited to participate in the assembly. The committee will soon issue its call, and the announcement of the program will be made shortly. Miss Gregg of Chicago will be present. The meeting will be held in St. Paul's Church, lasting two days and also Sunday. A. J. COULTAS.

Beginning the Year

With pure, rich, healthy blood, which may be had by taking Hood's Sarsaparilla, you will not need to fear attacks of pneumonia, bronchitis, fevers, colds or the grippe. A few bottles of this great tonic and blood purifier, taken now, will be your best protection against spring humors, boils, eruptions, that tired feeling and serious illness, to which a weak an debilitated system is especially liable in early spring. Hood's Sarsaparilla eradicates from the blood all scrofula taints, tones and strengthens the stomach, cures dyspepsia, rheumatism, catarrh and every ailment caused or promoted by impure or depleted blood.

HAD RHEUMATISM TERRIBLY.

My Sufferings Were Great and I Was Perfectly Helpless.

I Have Almost Died With Pain, Now I am Completely Cured.

Dr. Greene's Nervura Is the Wonderful Remedy that Cured Me.

Mrs. E. W. Hinds, 8 Beacon St., Fitchburg, Mass., says:

"I have been terribly afflicted with rheumatism and I wish all to know how I have been cured. One year ago last December I got so bad I had to call in a doctor. He came a few times and said he could do nothing for me, I must wait until warm weather. I grew worse until I was perfectly helpless. My sufferings were great. Warm weather came and I got a little benefit from it.

"I commenced taking Dr. Greene's Nervura blood and nerve remedy, and in six months I wrote to Dr. Greene telling him I could go up stairs and down as spry as anyone. I had taken a new lease of life. Dr. Greene's Nervura has cured me. I have almost died with pain, but now rain or storm does not affect me. I can enjoy life now, and ride between five and six miles, sit down to work and go out alone and feel perfectly free from rheumatism. I thank God and Dr. Greene for restoring me to health."

By all means use Dr. Greene's Nervura. It will cure you. You can also if you desire consult Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, without charge, either by calling or writing about your case.

DEDICATION AT WESTBORO. — The new M. E. Church in Westboro will be dedicated Jan. 15. Bishop Mallalieu is to preach at 10.30 a. m., and Rev. Wm. Rice Newhall, D. D., at 7.30 p. m. A concert to exhibit the new organ will be given on Monday at 8 p. m. Tuesday evening, at 7.30, Rev. Geo. H. Spencer will preach. Wednesday afternoon, from 5 to 6.30, reception in the church to all friends, former members and ex-pastors. Supper and speeches at Grand Army Hall. Former members and ex-pastors especially invited.

BOSTON METHODIST SOCIAL UNION — IMPORTANT NOTICE. — Mr. Booker T. Washington will address the Boston Methodist Social Union at the annual "Students' Night," Monday, Jan. 23, at the American House, 59 Hanover St. Reception at 5 P. M.; dinner, 5.30. The students and faculty of the Boston University School of Theology will be the guests of the evening. VERNON B. SWETT, Sec.

A Useful Calendar

This is the time of the year when new calendars are plenty. Some go into the waste basket while others are kept for use. One of the best for business purposes is that published by the gre advertising firm, N. W. Ayer & Son Philadphia. The dates are large and easily s over the office and the nuggets of advertising s which adorn the monthly leaves, will te many business men the advantages of us printers' ink. We understand the edition is l ited, but they can be had while they last at each of the publishers.

OBITUARIES

For our dear ones safe on the other side
We give Thee praise, O Lord!
Though our hearts are sore for prayers denied,
And our songs have a broken chord.
Never the stain of shame or sin,
Never the blight of pain,
Shall come to the blest who have entered in
Where only love doth reign.

—Margaret E. Sangster.

Corbin.— Melezenda Pierpoint Corbin was born Jan. 26 1819, and died in Oxford, Mass., Nov. 21, 1898.

Converted at the age of sixteen, she united with the Methodist Church of her native place when it was organized, in September, 1835, and thus has been a member of her one chosen church sixty-three consecutive years. She was the last one of the charter members. She has been an active worker during all these years, her voice constantly being heard in the means of grace. She has been identified by her gifts with the building of the old church and the new, and with the repairing of the old and the new. She has given to the point of self-denial. Her illustrious nephew, Hon. C. C. Corbin, writes: "She was a good woman and did her work well." She was a special friend of the superannuated preachers, who will have reason to remember her as the years go by. She rests from her labors and her works do follow her.

Her funeral was largely attended, Rev. P. R. Stratton, of Lunenburg and Mr. Burlingham, of Leicester, assisting the pastor.

F. A. EVERETT.

Woodman.— Kate A. Woodman was born in Orrington, Maine, Sept. 25, 1847, and died in the same town, October 18, 1898.

Mrs. Woodman experienced many trials and sufferings during her life, but from the time she exercised saving faith in Jesus and attained to the consciousness that she was an adopted child of God, she found in God her Heavenly Father a very present help in trouble, and she did cast all her burdens on the Lord. Jesus was indeed to her the friend that sticketh closer than a brother, and she daily experienced peace and joy in the Holy Ghost. She walked humbly with God in the journey of life, striving to shine for Jesus in all the places and under all the circumstances of the Divine ordering. Her testimonies in the class-meetings were clear and positive and her hope of the future bright and glorious.

Her last sickness was typhoid fever, from which she failed to recover, and she passed quietly and peacefully away into the heavenly home "where the wicked cease from troubling, and the weary are at rest."

C.

Pettis.— Rebecca Pettis was born March 25, 1815, and died Nov. 2, 1898.

Between those two dates was lived a life faithful in everyday duties, active in Christian service, and beautiful in Christlike character. Converted at fourteen, she joined the Chestnut St. Methodist Episcopal Church in Providence, R. I. Of rare gifts and graces, she early became active in the church, leading the choir, exhorting and praying in the social services and conducting for more than twenty years a meeting in the interests of the higher Christian life. Beginning with 1837 she was for forty-one years superintendent of the primary department in the Sunday-school. Her later years, on account of illness, were spent in retirement, but she maintained her interest in the work of the kingdom, and in many ways continued her ministries. Her husband, John G. Pettis, to whom she was married July 1, 1835, had preceded her to the better country many years. Charitable in life, she was thoughtful and generous in death. Many local charities, together with several denominational benevolences, are made beneficiaries.

She was buried from Trinity Union Church, the presiding elder, Rev. E. C. Bass, D. D., and Rev. G. W. Anderson, assisting the pastor in the services.

Ryder.— Helen F. Ryder was born in Orrington, Maine, June 30, 1873, and died in the same town, Oct. 10, 1898.

Helen was baptized and taken into the church during the pastorate of Rev. W. A. McGraw. Her health was never good; she was an invalid all her days. She sought to exemplify the Christian character in her thoughtful consideration of the happiness of others. She was much interested and delighted in having her mother relate what she could of the readings from "In His Steps," on returning from the Ladies' Circle.

In her last sickness she had most pleasing views of the heavenly world, and longed to be with Jesus and the happy company. Shortly before passing on she sang, "Jesus, Lover of my Soul."

Thus closed this young Christian life, folded in the bosom of her loving Heavenly Father. May the bereaved family follow on in the way of Him who is the truth and the life, and meet the loved one who has gone on before!

C.

Dodge.— Dennison D. Dodge was born in Tunbridge, Vt., Dec. 1, 1827, and died at South Royalton, Vt., Sept. 29, 1898.

Early in life he moved to South Royalton and settled on a farm, which he tilled continuously until death. In his farm work he was "diligent in business," and was universally respected as a man of industry and integrity.

In 1875 he gave his heart to God and his name to the Methodist Episcopal Church, of which he continued a consistent and greatly beloved member until his translation to the church triumphant, which is "without fault before the throne of God." He had long been an official of the church of his choice, and his wise counsels, quietly and unobtrusively given, had been a source of help to the cause.

His final illness was short and his sufferings intense, but he bore the pain as he had all the ills of life with Christian fortitude and cheerful submission. Here as always he had a kind word for every one, and his thoughts unselfishly turned to others rather than to himself.

He leaves two daughters to mourn their loss and await a blessed reunion. His wife passed on to her reward twenty years ago, and now the long-separated pair are united never to be parted.

Funeral services were held at his home, a large assembly of relatives, friends and citizens being present to testify their esteem and sense of loss.

E. W. SHARP.

Sawyer.— Miss Harriet Sawyer was born in Norwich, Vt., April 12, 1805, and died in the same town Nov. 24, 1898, after an illness of about five weeks.

Her parents were Conant Bagley and Ruth Boardman Sawyer. She was left without a mother when but nine years old. When about twenty-five years of age she gave her heart to God, which was the beginning of a very devoted and fruitful Christian life.

She was a woman of keen intellect and broad knowledge. She kept herself well advised of current history, both in church and state.

In 1835 she went to Boston, where she lived about forty years. During that time she was identified with several different Methodist churches; the latter part of her stay, and up to the time of her death, being a member of First Church, Temple St.

She was a loyal supporter of the church to which she belonged, and a faithful worker in the vineyard of the Lord. The testimony of one who knew her for more than fifty years, and who was formerly one of her Sabbath-school scholars, is: "Her life was spent with her Saviour;" and she adds: "As I look back over those years, I think, what a greeting met her as she entered the pearly gates." She was very faithful and prompt in her attendance at the services of her church, especially at the prayer and class-meetings, as long as she was able; and she was ever ready to take an active part in them, her remarks always being full of interest and helpfulness. Often did those who knew her best seek her sympathy and advice, and she proved herself to these many seekers a true and loving friend as well as a wise counselor. The writer, who knew her personally in her declining years only, can testify to the encouragement and inspiration which were to be received from fellowship and prayer with her.

Many have had reason to call her blessed not for her words of sympathy and counsel alone, but for her "untiring efforts to feed the hungry, clothe the naked, and help in a practical way the afflicted ones." No class of precious souls for whom Christ died seemed to escape her notice. Like her Master, it seemed to be her mission "to seek and to save that which was lost." While in Boston she was much interested in the colored people. She taught a class of fugitive slaves on Sunday and also on Monday evenings until it was broken up by the passing of the "Fugitive Slave Bill."

Later in life Miss Sawyer spent a year with a brother in California, and also spent some time with other friends in the West. In 1886 she returned to Norwich, her native town, and since that time made her home with Mr. C. C. Sawyer, a nephew, where she was tenderly and lovingly cared for by Mr. Sawyer and his wife during the remainder of her stay upon earth. She had been able to enjoy the calls of her friends and carry on quite an extended correspondence until within a few weeks of her death.

Her remains were taken to the old family lot in the cemetery at West Norwich, which is but a short distance from her birthplace. Surely, "a real saint has gone to her home." She rests from her labors and her works do follow her; and when the trump shall sound and the dead in Christ shall rise, she will not be missing; but will come forth clothed in resurrection glory to meet her Lord.

Nickerson.— Mrs. Eliza P. Nickerson, after a few hours of very severe illness, passed away at her home in Stoneham, Mass., Nov. 26, 1898. She was born in Andover, N. H., Sept. 11, 1820.

For many years Mrs. Nickerson had been a most useful and helpful member of the Methodist Episcopal Church. She was a thorough and devout student of the Bible and taught with marked success in the Sunday-school. At various times she gave public Bible readings which were helpful in building Christian character. Possessed of unusual talents, she used them always in the interest of Christ's kingdom. While she did so much for the church, her home was the centre of her love and labor. Her life was marked by deep spirituality, breadth of intelligence, and constant cheerfulness.

For several years she had been an invalid, but during all her sickness manifested a great interest in the affairs of the church she loved. Her influence for good went beyond the circle of her own home and church into the wider circle of the community. The family is sorely bereaved, and the church joins its members in their sorrow.

J. W. WARD.

Gibbs.— Mrs. Lucy H. Gibbs, daughter of Abel and Sarah H. Babcock, was born in Chester, Mass., Aug. 5, 1822, and died at Hyde Park, Mass., Oct. 22, 1898.

Mrs. Gibbs was of a family that has given several prominent members to the Methodist Episcopal Church, among them Mrs. Rev. James Mather, Mrs. Rev. Lorenzo White, and the brilliant Rev. John C. Babcock who fell in the war for the Union at Front Royal.

She experienced religion at the age of fifteen and continued a devout and earnest Christian for sixty years. While at school at Wilbraham Academy her refined and poetic nature was recognized by her classmates in their choice of her for class poet in the annual literary exercises.

In 1851 she removed to Plymouth, Mass., and in June of the following year was united in marriage with Captain Henry Gibbs of that place. In 1871 she became a widow. She was a member of the first Methodist class organized in Plymouth, and was regarded as one of the foremost, most talented and efficient workers in that society for more than forty years.

Mrs. Gibbs was a woman of unusual intellectual endowments and culture, of a loving, gentle and refined spirit and a spiritual

A GOOD PRACTICE

If You Want a Good Appetite and Perfect Digestion

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth, and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before *it has time to ferment*, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets are the only remedy designed especially for the cure of stomach troubles and nothing else.

One disease, one remedy; the successful physician of today is the specialist, the successful medicine is the medicine prepared especially for one disease.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the State of Michigan alone have been cured of indigestion and dyspepsia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cts. per package.

Send for Free Book on stomach diseases to F. A. Stuart Co., Marshall, Mich.

face that often glowed with what one has termed the "solar radiance."

For the past five years she had been a helpless invalid, and for nearly all that time was in the home of her devoted sister, Mrs. Mather, of Hyde Park, who regards her long and exacting service as "a sorrowful but sweet privilege." She passed away in unconsciousness, but dying testimonies could add little to the witness of such a life. To those of us who knew her so well and who owed her so much, it is a rich legacy.

All that was mortal of this good woman sleeps in fair Vine Hill Cemetery, Old Plymouth. Till the resurrection morn, farewell!

G. H. BATES.

Chase. — Mrs. Clara A. Chapman Chase, wife of Rev. E. S. Chase, pastor of the Ventura (Cal.) Methodist Episcopal Church, died in the Lord, Nov. 26, 1898. She was born in Nashua, N. H., Aug. 7, 1840.

Mrs. Chase's parents were prominent members of the Methodist Episcopal Church, and at the age of twelve years she made a public profession of her faith in Christ and united with the church. When about fourteen she entered the New Hampshire Conference Seminary and graduated at the early age of eighteen. At this school she became acquainted with E. S. Chase, a student of the institution, and they were married Feb. 21, 1860.

As soon as Mr. Chase had finished his theological education, they both entered upon the arduous labors of the itinerancy. She was very gifted in public prayer and in revival meetings, and knew how to point a seeking soul to the Lamb of God. She was an earnest student of the divine Word and understood the deep things of God.

Four of her children were borne away by the angels in infancy, which possibly made her sing so often "the far-away home of the soul." Upon the four children who survive her she poured the wealth of her maternal love. Edwin F. Chase, the son, and Mary, wife of James Simpson, Esq., are residents of San Diego, Cal. Miss Nellie and Miss Laura are living with their father in Ventura and attending the high school.

Mrs. Chase has been in delicate health for years, but she complained so little and so kept up her interest in all about her, that only a few intimate friends realized her intense sufferings. When all the family were gathered together on Thanksgiving Day, it was decided that she should go to Los Angeles to place herself under the care of their old family physician. Accompanied by her husband and son, she made the trip on Friday, Nov. 25. She stood the journey well and appeared quite comfortable and contented, but during the night she received a stroke of paralysis from which she did not regain consciousness, and passed away at 1 P. M., Nov. 26.

The funeral services were held in the First Methodist Episcopal Church of San Diego, Nov. 29, under the direction of the pastor, Rev. J. L. Pitner, and she was laid away by loving hands in the family plot in the cemetery, to await the coming of the resurrection.

It was appropriate that she should have been buried from the San Diego church, as she had been a member of that church for nine years — three years as pastor's wife and six years while Mr. Chase was presiding elder of the San Diego District. She loved all the churches where she had been called to labor, but the San Diego Church was especially dear to her, for there she had seen wonderful triumphs of Divine grace; in that city her children had begun to settle permanently around her; and there, near the city by the sea, she expected to rest in hope till He should bid her rise.

J. C. GOWAN.

The Limit Reached

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NEWS OF THE WEEK

Wednesday, January 4

—The Peace Treaty was presented to the Senate and referred to the committee on Foreign Relations.

—Three Regiments—the 2d South Carolina, and the 4th and 9th Illinois—sail from Savannah for Cuba.

—Surgeon-General Sternberg leaves Washington for Havana, where he will inspect the hospitals.

—Chicago beef-packers declare that the beef furnished the army was of the very best quality.

—The Oregon ordered from Callao to Honolulu, and the Iowa to San Francisco for repairs.

—General Rios confirms the dispatch stating that all male Spaniards were murdered on the island of Balabac, in the Philippine group.

—Pennsylvania senatorial caucus nominates Quay to succeed himself.

—Further uprisings in China are reported from the Yang-tse-kiang province; German missionaries said to have been murdered in the Sze-Chuen province.

Thursday, January 5

—President and Mrs. McKinley give the first state dinner of the season to the members of the cabinet and the foreign ministers.

—The New York Legislature gives a vote of thanks to Miss Helen Gould for her work during the war.

—G. W. Simpson of Boston secures contract for supplying fresh beef to the troops in Cuba.

—A Confederate camp in Arkansas sends a protest to Congress against the proposition to pension Confederate soldiers.

—Admiral Dewey sends the Concord and the Petrel to join the Baltimore at Iloilo.

—Miss Olive Sampson, a daughter of Admiral Sampson, was married in Glen Ridge, N. J., to Mr. Harrison H. Scott, of San Francisco.

—General Polavieja and Senor Silvela agree upon the formation of a new cabinet for Spain, in case of a vote of lack of confidence in Sagasta.

Friday, January 6

—The President approves the Urgent Deficiency bill for the support of the Army and Navy from Dec. 31 to June 30.

—The House passes the bill providing for an additional Judge in the 6th Judicial District; this is supposed to be for ex-Secretary Day.

—Missionary societies oppose the reopening of the question of contract schools for the Indians.

—Col. Osgood of the Commissary Department says that the report of chemically prepared beef probably originated in the fact that a little of it was used as an experiment on the Comal.

—Senor Calvo of Costa Rica introduced to the President in his advanced rank of Minister Plenipotentiary.

—The Governors of Maine, Massachusetts and New Hampshire inaugurated yesterday.

—The Anglo-American Joint High Commission resumes its meetings in Washington.

—The fund of $100,000 as a memorial to Col. Waring has been raised; interest to be paid to his widow and daughter during their lives.

—Gen. Wood sails from Santiago for New York.

Saturday, January 7

—The torpedo boat Rowan makes 27.50 knots on her trial trip.

—Round cotton bales satisfactorily tested in the South.

—Governor Smith of Vermont appoints Hon. B. F. Fifield to fill out the term of the late Senator Justin S. Morrill.

—The Senate orders the printing of the Nicaragua Canal Bill as amended and modified; the bill protecting wild birds passed.

—Gen. San Martin sentenced to imprisonment for life for surrendering Ponce without orders.

Monday, January 9

—The transports Massachusetts, Mobile and Mohawk have been renamed respectively Sheridan, Sherman and Grant, and have been ordered placed in readiness to carry troops to Manila.

—Senate passes the bill introduced in the House to provide extra pay for volunteers.

—Printers at Iloilo refused to print the President's proclamation, and typewritten copies had to be used.

—At a meeting of the Conservative Club in Madrid Senor Silvela announces the Conservative policy, declaring himself in favor of liberal encouragement to industries and the reorganization of the army and navy.

Tuesday, January 10

—Two passengers trains on the Lehigh Valley Railroad collide at West Dunellen, N. J.; 13 persons killed and 25 injured.

—The Maine Heavy Artillery will not be mustered out at present.

—Equality of tariff rates to be maintained in the Philippines for goods of all nations.

—In the Senate, Senator Hoar of Massachusetts speaks against expansion.

—Philippine Juntas at various points cable President McKinley asking him to revoke his orders regarding the Philippines.

—The situation at Iloilo critical; Aguinaldo issues another proclamation more vehement still; natives have been ordered not to work for the Americans.

—Terrible condition on Spanish transport loaded with troops from Havana; many ill and 39 die on the voyage.

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